

# 3 Love to Christ,

Necessary to Escape the

# CURSE

AT

His Coming.

---

By THO. DOOLITTLE, M. A.

---

Mat. x. 37.

*He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.*

Mat. xxv. 41. *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

---

L O N D O N,

Printed for Tho. Cockerill, at the Three Legs in the  
Poultry, over against the Stocks. Advers. 1781.

THE NEW YORK

LIBRARY

OF THE CITY OF NEW YORK

ASTOR LENOX TILDEN FOUNDATION

1215 Broadway, New York, N.Y.

1900

1901

1902



---

THE  
EPISTLE  
TO  
Non-Lovers  
OF  
CHRIST,  
Lamenting Their  
SIN and MISERY.

**T**Hat Glorious Person, who is both *Lord*  
and *Jesus*, and *Christ*, hath suffered,  
and done, and promised, such things that  
might gain the love of Sinners to himself;  
and by these doth Plead with them, to let  
their

The Epistle to

their Affections upon him. In opposition to him, the World, and Sin, stand in competition with him, for the love of man's Heart. Christ calls, *Sinner, Love me.* Sin and World, cry aloud, *Place thy love on us.* The Spirit, Word, Ministers, Mercies, and a Well-informed awaken'd Conscience, press hard for the Love of Man to Christ: The Devil, and the Flesh, solicit for the Heart of Man, for Sin and World. Love man hath, and *one* of these he will Love; both he cannot, at the same time, with a predominant Love, for *either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot [Love and] serve God and Mammon, Mat. 6. 24.* Predominant Love to the one, is inconsistent with such Love unto the other. *1 Joh. 2. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

This considered, what Thinking man can forbear to grieve, abstain from floods of Tears, and bitter Lamentation, when he seeth that the Love of Man, such a Noble Affection in it self, is set so much on Sin, that is so bad in it self, and unto its Lovers,  
and

### *Non-Lovers of Christ.*

and upon the World, that proves a vexation to those that are so fond of it, who love and vex, who vex at it, and yet still continue and encrease their Love unto it, and their vexation by it, doth not abate their inordinate Affection to it ; while Christ, that is the primary, principal, and most delightful Object of Love, is slighted by so many, even by the most ? Blind Sinners ! Do ye thus love Sin so vile, and the World so contemptible, and not Christ, that is altogether lovely and desirable ? What perverseness is this, that Christ, that is best in himself, and best for them, should be refused, and Sin, that is worst in it self, and worst to them, should be embraced ? What folly and madness is this, that Christ should be kept out, standing at the Door, when Sin and World are admitted in, and Lodged, and kindly Entertained in the chiefest Room of their Hearts ? Cursed doings ! When Sin should have no Love, shall it have all ? When Christ should have all, shall he have none ? When the whole World, like that part, [the Earth] should be as your Footstool, shall it, or any thing in it, be set up in your Hearts, as in its Throne ? How is it that ye are so much mistaken, as to think

*The Epistle to*

ye see Beauty in Deformity, and Deformity in Beauty it self? Why is odious Sin so lovely, and a precious Christ so unlovely in your Eyes? Have ye considered what Sin is, and what Christ is, that ye have greater Love to that Work of the Devil, than ye have to Gods own Son? And this, when Sin is so bad and vile, that as Sin, it cannot be loved by the worst of men, till it be first disguised, and dressed up with the appearance of Good; and Christ so good, that as Christ, he is to be loved most of all? When called, invited, and charged, in the Name of God, by the Ministers of Christ, shewing you Gods Call, Invitation and Charge, to love this lovely Jesus, why do ye retort, and say, What is your Beloved above another Beloved, (O ye Teachers of Christ?) VVhat is your Beloved more than another Beloved, that ye so charge us? How long will ye say, He hath no form or comeliness? VVe see no Beauty in him that we should desire him? How long shall Christ complain of you, that ye hate both him and his Father? And is not this complaint more grievous, when ye hate him without a cause, and do not love him when there is so much cause and reason why you should? VVhat hath Sin  
and

*Lovers of Christ.*

and VWorld done for you, and what did ever Christ do against you, that ye love your worst Enemies, and hate him that would be your surest Friend? Hath Sin afforded you Pleasures? But how long will they last? And what will ye do when the Pleasures of Sin are past and fled away, and the Pains and Punishment for Sin are come, and shall never, never, pass away? Hath the VWorld allowed you its Profits? But whose shall these be, when ye are Dead, and Lodged in the Dust? VWhat profit is there in all your Profits, if ye gain them, and lose your Souls? Will not your Gain be your Everlasting Loss? Is Christ the Admiration of Angels, and is he your Derision? Do they Adore him, and do ye thus Despise him? Do Holy Saved-Souls above, delight and joy in their Love to him, and in his to them, and do ye turn away your Love, and Alienate your Hearts from him, and Love Sin, and Rejoyce in that your Love? Do Holy Souls beneath, in this Imperfect State, cry out, Whom have we in Heaven but Christ, or what is there on Earth that we desire, like, or love, in comparison of him? and do ye prefer your Lust,

and

*The Epistle to*

and Fleſhly Pleaſures, and Worldly Pro-  
fits, before him? Have ye done ſo, and  
will ye ſtill? Are ye ſo reſolved? Are  
your Hearts ſo hardened? Your Minds ſo  
blinded? And ſo enſlaved to Sin and Sa-  
tan? Alas for you! Were ye Born with-  
out love to Chriſt? And have ye lived ſo  
long without love to him? And will ye  
Dye at laſt without love to him? Where  
are the Mourners, that they may with  
flowing Tears bewail your Sin and Miſe-  
ry? Why your Sin? Becauſe ye love not  
Chriſt. Why your Miſery? Becauſe you  
muſt be **A N A T H E M A** when **M A-  
R A N A T H A**; be Accurſed when the  
Lord ſhall come. Alas for you, that are  
Ignorant of Chriſt; for can ye love whom  
ye do not know? Alas for you, whoſe  
Hearts are full of love to a vain, de-  
luding VWorld, and empty of ſincere  
Love to Chriſt, for ye muſt all be **A N A-  
T H E M A** when **M A R A N A T H A**;  
Accurſed when the Lord ſhall come.  
Let Angels bluſh: Let the Heavens be  
aſhamed: Let good men weep: Let the  
Earth mourn: Let all the Creation of  
God ſigh, and ſob, and groan, that the  
Son of God is not beloved by ſo many of  
the

*Non-Lovers of Christ.*

the Sons of Men! O my Soul! where is thy love to these Souls empty of Saving-love unto thy Lord? Where is thy sorrow for want of their Love? Where are thy Bowels of compassion, to them that have no pity to themselves, in that they will have no love to Christ? Dost not thou know **MARANATHA**, the Lord will come? And art thou not sure, that then they will be **ANATHEMA**, under a bitter and an eternal Curse: Dost thou see how the Devil turned mens hearts from their Lord-Creator, and how he keeps their love from their Lord-Redeemer, for which the Devil insults over them, and wilt not thou be grieved for them? Blessed Jesus! I am ready to blame them, because they love not thee, and I do blame my self for want of grief in me; for want of love to thee. Methinks that Godly Parents should mourn, because they have a Child, or Children, that love not Jesus Christ, and say, What! they love us, but not the Lord! What pleasure can we take in their love to us, when they have none to Christ? Methinks the Children that have love to Christ, should weep, and bitterly lament,

to

*The Epistle to*

to be loved by their Parents, with a greater love than they have for Christ; and the Wife that is a Lover of Christ, should be filled with sorrow, that hath one so near, that is so far from loving of the only Saviour, and say, Alas! alas! **MARANATHA**, and then my Child, my Father, Mother, Husband, will be **ANATHEMA**. Weep then, weep, weep abundantly, for any in your House, among your Relations, Friends, Acquaintance, and Neighbours, that are not Lovers of Christ. *Oh that your Heads were Waters, and your Eyes Fountains of Tears, that ye may Weep Day and Night, for these that Love not the Lord Jesus.* How can ye go with dry Eyes, without Tears trickling down your Cheeks, one hastning to overtake the other, when ye behold Non-Lovers of Christ, and consider next, **ANATHEMA MARANATHA**? Oh! that ye had in some Wilderness a Lodging place of Wayfaring-men, or some retired corner in your House, that ye may leave your worldly Business for a while, and go from them, to wash your Faces in your Tears, that your dear Relations love not that Lord  
of



## Non-Lovers of Christ.

of yours, that is dearer to you than they are, or all this World besides. Take on most bitterly, when ye think how by them your dearest Lord is undervalued, and their precious Souls are endangered, by their not loving of him, for they must be A N A T H E M A when M A R A N A T H A. Alas, poor Loveless Souls! The Lord will come, will surely, quickly come, and then they will be miserable; surely then they will be miserable Souls indeed.

But is this enough for you, (O ye Non-Lovers of Christ) that others do lament your woful case, while ye yourselves do spend your Time, and waste your Days in sinful Love, and carnal Delights, and sensual Joy? Were ye convinced of your present Sin, and did ye see your future approaching Misery, could ye be so full of Mirth, upon the very Borders of the place where there is weeping, and wailing, and gnashing of Teeth? Could ye Laugh and Sing, so near the bottomless Pit, where your Laughing shall be turned into Mourning, and your Mirth into everlasting Sorrow? Were ye the  
Men

## *The Epistle to*

Men that had your Eyes opened, would ye not, every one of you, bitterly bewail your present danger, in the sense and apprehension of your speedy and eternal Woe, and say, Alas, what shall I do, when Sicknes shall come, and Death shall come, and the Lord himself shall come, when I have no love for him? Wo is me! How shall I dye, and after Death appear at his Tribunal, whom I never loved? O my poor departing Soul! now as full of Terror, as empty of the love of Christ; what will become of thee, when thou steppest out of Time into Eternity? O dreadful, dreadful, this is exceeding dreadful, to leave all that I did ever love, and go to be judged by him, whom I did (Woe to me that I did) never love! I did love my Wife and Children, but not Christ, and now I must leave them whom I did so much love, and receive my Doom from him whom I did so much hate. I did love my Pleasures, and my sensual Delights, and now there is an end of them; and now I must go unto those Miseries, Woes and Torments, that shall never, never, end. Wo is me, that now I am

### *Non-Lovers of Christ.*

a dying man, and shortly, alas a day or two more, an hour or two more; so shortly, for want of love to Christ, and I must be a Damned man. When I was well, and loved not Christ, (well and loved not Christ!) when I thought I was well without love to Christ, I thought my Pleasures were sweet, my Riches my Happiness, and my beloved Relations my Joy; and I thought my love was rightly placed upon them, but now upon this Dying-Bed, when I look backwards upon time now past, and forwards into Eternity, that never will be past, I see, I find the remembrance of them doth torment my departing Soul, they are as bitter as Gall, for the more I loved them heretofore, the more they do torment me now. Now! Wo is me! They will for ever. Oh what did I mean, to give that love to them, which I should have given unto Christ? Had I loved him, as I loved them, my love to him would have been as great a Comfort to me, on this Dying-Bed, as the love of them is now a Terror to me, but I did not; O cursed Catiff that I did not. And now the Lord, by Death,

## The Epistle to

Is come to me, and I after Death must go to him, to be Judged by him, and in my Sentence I shall hear **A N A T H E - M A**; *Depart thou Cursed into everlasting Fire, prepared for the Devil and his Angels.* In that I never loved Christ, I Sinned like the Devil, and in my Sentence, for that Sin I must be Condemned, and in Hell suffer with, and as the Devil.

But yet all this may be prevented; may it? And will ye not endeavour it? How? By calling off your love from other things, and placing it predominantly upon the Lord Jesus. By Faith in him, and Love unto him, the Curse might be escaped, and the Blessing obtained at his coming; and had ye rather be Damned, than love Christ? Indeed! Is your Enmity so much to him, that ye had rather be miserable for ever, than place your Affections upon him? Are ye not yet willing to forsake your Old Love, and get New Love to Christ? Can ye be willing to be miserable; and pained, and tormented, in extremity, to all Eternity? I know ye cannot: And yet I know, whether

## *Non-Lovers of Christ.*

whether ye be willing, or unwilling, without love to Christ, miserable you must be. Oh that ye did clearly see, stedfastly believe, and distinctly apprehend the transcendent Excellency, the amiable Beauty, the invaluable Worth of this Lord Jesus, that ye might prize him more than Gold and Pearls, and costly Jewels, and love him more than all. How is it when ye hear those on Earth, that love him most, so much complain of the smalness of their love to him, that ye do not reflect upon your selves, and say, What Sinners then are we, that have no love at all to him, and yet are not troubled, because we do not love him? For my own part, I do complain I cannot love this Blessed Jesus with that strength of Love I ought, and earnestly do desire, and endeavour to grieve more, because I love him no more, and to loath my self so much the more, by how much I fall short of that Love I ought to have to him. Oh that others may make up what I do want, and might be enlarged, and abound in that love, wherein I am straitned and defective; that what degrees of Love I cannot reach, others on

*The Epistle to*

Earth might attain unto, that while I mourn for the smalness of my own Love, I might rejoyce in the greatnes of the Love of others unto this lovely Jesus; and yet when all this is less than he is worthy of, let it be some joy unto my grieved Soul, that saved Souls above, and Angels in Glory, do love him with a perfect and eternal Love, that though I cannot love him as they do, yet I may rejoyce on Earth, that there are Ten Thousand times Ten Thousands, and Thousands of Thousands in Heaven, rejoycing in the fullness of Love which is in them to him, when Thousands upon Earth never will, and Millions in Hell never can, love this most lovely Lord Jesus Christ.

But still I must grieve and groan, that when my Lord doth ask me, *Lovest thou me more than these,* sometimes I doubt, and dare not say, *Lord, thou that knowest all things, thou knowest that I love thee;* but my Heart doth pant, my Soul doth long that my love, to him might be inflamed, that the Actings of it might be more vigorous, and the Work-  
ings

### *Non-Lovers of Christ.*

ings of it so sensible, that they may put me into pleasant Pangs, and sweetest Pains of Love. Lord ! I shall not account my self to be well, till I am sick of love to thee, that so I might, from what I feel, and find, in my own Soul, recommend the sweetest Delights, the Rational Pleasures, and the Spiritual Comforts, to the Lovers of Vanity, to allure and draw their Love to Christ, that I may speak more of the unspeakable Joy that fills the Breast of a strong Lover of Christ, and more pathetically Perswade, more effectually Plead, till God powerfully prevail with them, to turn the Stream of their Love (which now runs waste ) into the right Channel, and glide along till it empty it self into that Sea of Love, which Saints and Angels flow in unto Christ.

I have made a small Attempt, in this little Treatise, of the Necessity of Sincere Love to Christ, whether God, by Me, might move the Hearts of any, to fix their Love upon him, in which I have not studied Words and Phrases, to recommend Christ, to wanton Wits, in their  
a 2 Dress,

## *The Epistle to*

Dress, but with as much plainness, and Gospel simplicity, as I could, in the very Words in which it was Preached, to a People that love plain Preaching, and easie to be understood. If any for this shall dislike it, when they have took it up, and look'd into it, and see it to be such, may as easily lay it down, and slight it as they please; I fought not my Self in it, but the love of Men to Christ by it. I can be willing to be accounted a Fool for Christ, and I doubt not but I shall have more Comfort on a Dying-Bed, when I shall reflect I aimed not at vain Applause of Dying men, but to gain the Hearts, and hearty Love of, once the Hearers, and now the Readers, of these Sermons; and if God will please to own them in mens Reading, as he did in the Hearing of them, by many, when not I, but the Grace of God, did so much affect their Hearts, that they did desire it might be Preached to them (some time after) the second time, which I did, and did Work, and had as great Success as at the first; Not that I was any thing, but God did all, both first and last. Many, very many, that did confess they loved not  
Christ,



### *Non-Lovers of Christ.*

Christ, but World, and Vanity, and Sin, before, did desire all in the Congregation earnestly to Pray, That God would give them this love unto his Son, which I hope they have, and are increasing and growing therein; and that God may so Bless it to any Poor, plain Country People, whom my voice cannot reach, and to whom I cannot go, (where this may) shall be the fervent Prayers that one so mean can put up to Heaven: Where let the Prayers of all true Lovers of Christ meet, that the Number of such may be increased. *Amen.*

*Tho. Doolittle.*

---

THE

---

---

# THE Contents.

**T**HE Introduction pag. 1, 2

Anathema } explained, p. 3 to 9  
Maranatha }

The parts of the Text p. 9

A Paraphrase upon the Text p. 10 to 14

The Doctrine and Method. p. 14, 15

Twelve Requisites in sincere Love to Christ

p. 15 to 41

Delighting,

# The Contents.

Delighting, }  
Desiring, } Love, p. 41, 42  
Mourning, }

A Description of Love to Christ p. 43

The Necessity of sincere Love to Christ, to  
escape the Curse; proved by ten Arguments

p. 44 to 55

Ten Properties of the Curse, due to Non-Lo-  
vers of Christ p. 56 to 69

Eight Reasons why Love is so strictly required,  
that Christ must be Loved, or the Sinner  
Accursed p. 69. to 75

The Uses to be made of this Subject p. 75, 76

Ten Inferences deduced from it p. 78 to 96

Twenty Aggravations of want of Love to  
Christ p. 96 to 124

The Case Resolved how a Man may know he  
hath, or wants sincere Love to Christ

p. 124 to 143

An Attempt to gain Sinners Consent to Love  
Christ p. 143 to 151

Twenty

## The Contents.

Twenty Motives, or Pleas, that Christ might  
have the Love of Mens Hearts p. 151 to

176

Ten Directions to get sincere Love to Christ  
p. 176 to 197

Ten Springs of Spiritual Comfort, flowing in-  
to the Hearts of the Lovers of Christ

p. 197 to 210

The Conclusion and Blessing

p. 210  
to the end.

---

LOVE

---

LOVE TO CHRIST  
NECESSARY  
To ESCAPE the CURSE  
At His COMING.

---

I COR. XVI. 22.

*If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.*

---

CHAP. I.  
SECT. I. *The Introduction.*



HOW! Not love the Lord! He-  
lish Sin. How! Not love Jesus!  
Stupendous Wickedness. What!  
Not love Christ! Monstrous  
Impiety. Not love him that is  
both Lord, and Jesus, and Christ!  
What name might we call him  
by? A Man or a Beast? A Man  
or a Devil? That doth not love the Lord Jesus  
Christ? Do you confess him to be Lord, and Jesus,  
and Christ, and love Sin, and not Him? Love the

World, and not Him? Love Relations, and not Him? This may be the Astonishment of the Heavens, the Amazement of the Earth, the Wonder of Angels, the Joy of Devils, the Burthen of the Creation of God. The Earth doth groan to bear them; the Sun is grieved to give light unto them; the Air laments its putrefaction, to be suck'd into such filthy bodies, wherein are more filthy souls, because void of the Love of Christ: Yea, all this world looks more like Hell than Heaven, because of the swarms of men therein, that have no *sincere* Love to Jesus Christ. Let all among you this day, that are not Sensual Beasts, or Incarnate Devils, that have the Understanding and Hearts of men, stand and wonder, that tho Devils will not love the Lord Jesus Christ, that a Man should deny him his Love. Good Lord! What a thing is this! What cursed Wickedness is this! What wonder that thou dost behold such a sight as this, a Man without love unto thy Son, and suffer him to continue to be a man; or dost not make him a sick man, a poor man, a tormented, pained man on earth, or a Damned man in Hell! But tho thou bearest with such a man, is he not a wretched, miserable man, tho he be a rich and prospering man? Oh what Punishment waiteth for him? How do Devils hope for his Death, that they might drag him down to that Hellish Crew, where there is not one Lover of Christ amongst them all? But what is he? What shall he be that Loves not Christ? What? *Anathema, Maran-atha*. What is that? The Explication will tell you.

## S E C T. II.

## The Explication of Anathema, Maran-atha;

*Anathema*, where found in Scripture, is usually Translated *Accursed*. Acts 23. 14. *And they came to the chief priests and elders, and said, ἀνάθεμα ἀνάθεμα ἡμεῖς ἐαυτοῖς*. We have bound our selves under a great curse, that we will eat nothing until we have slain Paul: i. e. with a Curse we have Curfed; that is, grievously Curfed, or bound our selves with direful Curses, Vers. 21. The same word used. Gal. 1. 8. *But tho we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, ἀνάθεμα ᾖ, let him be (Anathema) accursed.* Repeated verie 9. Mark 14. 71. *But he began (ἀνάθεμα ἵξην) to curse and to swear, saying, I know not this man of whom ye speak.* Rom. 9. 3. *For I could wish my self (Anathema) were accursed from Christ, for my brethren, my kinsmen according to the flesh,* 1 Cor. 12. 3. *Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus (Anathema) accursed.* Not to love Jesus, is to carry our selves towards him as tho he were *Anathema*; but forasmuch as he is God over all, blessed for ever; who soever loves not him, shall be *Anathema* for ever. This Greek word is used as the Hebrew word *חרם*, *Cherem*, which is Translated utterly to destroy, viz. 1 Sam. 15. 9. *But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, חרם חרם, and would not utterly destroy them; but every thing that was vile and refuse, חרם חרם, that*

they destroyed utterly. The Greek Verb signifieth such Cursing, as when a man either sweareth, voweth, or wisheth himself to dye, or to be given to the Devil, except he——: And the Hebrew word that answereth to it, signifieth, Utterly to destroy, to devote to destruction: As much as to say, If any man love not the Lord Jesus Christ, let him be utterly destroyed, devoted to destruction, let the Devil take him; and so he will by God's own Order and Command. *Mat. 25. 41.* Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. *Luk. 12. 20.* But God said, Thou fool, This night thy soul shall be required of thee. In the Greek, They shall require, demand, fetch away thy soul. They: What they? The Devils, that seize the souls of all that love not Christ, whenever they dye.

2. *Maran-atha*; two Syriack words, as some take them. *Maran*, that is, our Lord. *Nun finale est affixum primæ personæ ex pronomine* *U2.* The word it self *𐤌𐤒*, *Mar*, with *Aleph*, is a Chaldee word *𐤌𐤕* *Mara*, Lord; and *Nun* only *litera paragogica*; then *Maran* both in Chaldee and Syriack, signifieth Lord. *Asha*, written thus, *𐤀𐤕𐤁𐤏* or *𐤀𐤕𐤁𐤏* is an Hebrew word; written thus, *𐤀𐤕𐤁𐤏* is Chaldee; thus *𐤀𐤕𐤁𐤏* is a Syriack word; thus *𐤀𐤕𐤁𐤏* is Arabick; in all signifieth, *To come*. A man that loves not the Lord Jesus Christ, shall be Cursed in all Nations, in all Languages, by all People; all the world shall account that man to be *Anathema*.

*Anathema, Maran-atha*; some render it, Let him be accursed till the Lord come, or when the Lord comes; or he shall have due Vengeance from the Lord when he comes. Some thus, Let him be accursed



## Necessary for All.

curst even till the coming of the Lord, to his death's day, even for ever; and hath reference to that Prophecy of *Enoch*, recorded *Jude ver. 14.* *Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousand of his Saints, 15. to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. And all for want of Love unto him.*

Learned men conclude, That here is an allusion to the Jewish manner of *Excommunication*; of which there were three sorts or degrees;

- { The Lesser.
- { The Middle Sort.
- { The Greatest.

1. The Lesser, called *Niddui*, Put out; and in the New Testament they were called, *ἐκκλησία*, Put out of the Synagogue; and they hold that *Cain* was excommunicated this way.

2. The second was called *Cherem*, or *Anathema*, when a scandalous sinner, with Curses out of the Law of *Moses*, was in the publick Audience of the whole Church, without any limitation of time, excluded from the Communion of it. This thought to be the same called *a delivering up unto Satan*. With this sort of Excommunication was the Incestuous person censured, *1 Cor. 5. 4.* *In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, 5. To deliver such an one unto Satan for the destruction*

of the flesh, that the spirit might be saved in the day of the Lord Jesus.

2. The greatest of all they called *Samatha*; so called from *Sem*, a name which they put for *Nomen Tetragrammaton*, or *Jehova*, and *Atha*, comes: Others derive it from *Sham*, *There*, and *Misha*, *Death*; as if they should say, *There* and then shall be death to the Non-Lovers of Christ. The *Syrians* call it *Mu an-atha*; by which form added to the two former, the excommunicated person as desperate and forlorn, without all hope of pardon or restitution, was left to the hands of the Lord, to receive from him an heavy doom at his coming; implying, that they summoned the Excommunicated before the dreadful Tribunal at the last coming of the Son of God. They say this sort of Excommunication the people of God used against the *Amalekites*.

And with this highest degree of Excommunication, shall all the *Non-Lovers* of Christ, at his coming be excluded, and stand excommunicated from the favourable Presence of the Glorious God, and of Christ the Gracious only Saviour, from the Company of all the Holy Angels, and Society of the Blessed Saints, from the Holy Place above, and from all the Joys and Happiness thereof.

The manner how the *Jews* excommunicated the *Samaritans*, was very solemn and dreadful: They brought Three hundred Priests, and Three hundred Trumpets, and Three hundred Books of the Law, and Three hundred Boys; and they blew with Trumpets, and the *Levites* singing, accursed the *Cuthaeans*, in the Name of *Tetragrammaton*, or *Jehovah*, and with the Curses both of the Superior and Inferior House of Judgment; and they said,

Curſed

Cursed is he that eateth the bread of the Cutthæans, (hence is that saying of theirs, *He that eateth the bread of the Cutthæan or Samaritan, is as he who eats swines flesh*), and let no Cutthæan be a Proselyte in Israel, neither have any part in the resurrection of the just. These Curses they wrote upon Tables, and sealed them, and sent them through all Israel, who multiplied also this great Anathema, or Curse, upon them.

But the Excommunication of all the Non-Lovers of Christ, will be inconceivably more terrible, when the Lord himself shall come with Millions of his Holy Angels, and with Ten Thousands, yea Thousands of thousands of his Saints, and the Trumpet sounding, the Saints singing, and the Air ringing, Christ and all shall say, *Now cursed for ever be every man that did not love the Lord Jesus: Let them never come into the Kingdom of Heaven, nor have a share in the Happiness that God hath prepared for them that love him; and all the Saints and Angels shall say, Amen, Amen.*

There is another Text, setting forth the contrary good condition of those that love Christ, *Ephes. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity, Amen.* Paul standing one while upon Mount Ebal, denounceth a Curse against those that do not love the Lord Jesus; another while upon Mount Gerizim, pronouncing a Blessing upon them that do.

*Deut. 27. 11. And Moses charged the people the same day, saying, 12. These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan, Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. 13. And these shall stand upon*

Mount Ebal to curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. 14. And the Levites shall speak, and say unto all the men of Israel with a loud voice, 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsmen, and putteth it in a secret place, and all the people shall answer and say, Amen. 16. Cursed be he that setteth light by his father, or his mother, and all the people shall say, Amen. 17. Cursed be he that removeth his neighbour's Land-mark; and all the people shall say, Amen. 18. Cursed be he that maketh the blind to wander out of the way; and all the people shall say, Amen. 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow; and all the people shall say, Amen. Six Tribes stood upon Mount Gerizim, and six upon Mount Ebal, and in a little Valley between these two Mountains, the Priests stood, one while pronouncing a Blessing upon the Observers of the Law; and then the Tribes upon Mount Gerizim sounded out Amen: Another while denouncing Curses against the Transgressors of the Law; then the Tribes upon Mount Ebal sounded out Amen.

But now, though you are not unjust towards men; no Drunkards, no Swearers, yet if Non-Lovers of Christ, the Curse lies upon you; and at the coming of the Lord, it will be in vain to plead your praying, hearing, receiving, your moral Conversation, if void of the Love of Christ; for Christ shall declare you accursed, and all that shall attend him at his coming, shall say Amen.

## S E C T. III.

*A Division and Paraphrase of the Text.*

The whole Text consists of these seven parts.

1. The *Graces* to be obtained, the *Duty* to be performed, or *Act* to be exerted, viz. *Love*. Sweet, pleasant and delightful.

2. The *Object* of this *Act*, or *Person* to be loved, called the *Lord*, and *Jesus*, and *Christ*.

3. The *Subject* of this *Act*, or who should do this *Duty*; *Man*: Beasts cannot, Devils will not, Man ought.

4. A *Supposition*, if a man love not; and it is indeed to be supposed, that many will not.

5. An heavy *Imprecation*, or solemn denunciation of Vengeance, *Anathema*; if he will not be a *Lover* of *Christ*, let him be accursed.

6. A *determination of the time* when this at furthest shall be executed, and poured forth upon him; *Maran-atha*, when the *Lord* comes; tho he prosper in the mean time, yet when *Maran-atha*, then *Anathema*.

7. The *Extent* of this *Curse*; *If any man*—let him! be he what he will, a *Scholar*, a *Preacher*, a *Professor*, an *Emperor*, and yet not a *Christ-Lover*, the *Plagues* of *God* at the coming of *Christ* shall light and lie upon him; and if this *any* be never so many, Vengeance and Damnation shall overtake and seize them all.

I cannot yet get off the words of the Text without another view of each term one by one.

1. *If,*] This *if* joined to the not loving of Christ is one of the saddest *ifs* you can suppose; if you should be poor, if you should be cast into Prison, if you should be banished, if you should suffer the loss of liberty and life, it is not so bad, as if you should not love the Lord Jesus Christ: For if you be cast to Hell, if you should be damned for ever, it will be if you love not Christ: If you be ever saved, if you never love Christ, God is not true, and Christ is not true, and this Word of God is not true; if you pray till you wear the skin from off your knees, if you cry for mercy till you waste your Tongue; if you confess sin, and weep your selves blind; if you go as far towards Heaven as ever glozing Hypocrite did, and all this while have no sincere love to Christ, you never shall escape the Damnation of Hell; if you do, say I am a Lye, say I preached falshood and deceitful words unto you. What! will you drive us to despair? yes, that I would with all my heart, *into this despair of ever getting to Heaven without sincere, unfeigned love to Christ*; for despair you must of having Happiness and eternal Glory any other way than God hath prescribed in his Word; and Love to Christ is one qualification of that man that shall be saved.

And to *this if* relating to your not loving of Christ, I will shew you another *if* relating to your not entering into Heaven, Heb. 4. 3. — *I have sworn in my wrath, If they shall enter into my rest.* — 5. And in this place again, *If they shall enter into my rest.* Here God useth an Oath, but concealeth the Imprecation; when the Lord pronounceth his Oath *negatively*, then it is to be understood as an affirmation; as Isa. 14. 24. *The Lord of hosts hath sworn, if not,*

so it shall come to pass, that is, it shall certainly come to pass: But when he setteth it down affirmatively, then it is to be understood negatively, as *Psal. 95. 11.* If they shall enter into my rest; that is, they shall never enter into my rest. When God sweareth thus by himself, he mentioneth not the Curse, because no Execration or Curse can fall upon him that is God necessarily, infinitely and eternally blessed, and therefore not to be expressed, because it cannot come upon him; neither should such a form of speech be supplied, as some do prophanelly use, *then let me not be God,* or such like: It is sufficient to alarm Sinners, that God doth swear, if they continue to the death without love to, and faith in Christ, they shall not enter into his rest.

1. A man] loves not Christ that hath 1. an understanding to know the excellencies of Christ, the necessity of Christ, the danger of being without Christ, and the everlasting good and benefits that are to be had by Christ.

2. A man that hath a Will to be guided by the Understanding, a Will to chuse good, and refuse evil.

3. A man that hath Affections of love, desire and delight, and shall not place them upon their proper, primary, principal Object.

4. A man that hath a Conscience to walk and act by, to accuse and condemn him when his Affections are not rightly fixed; and to comfort him, and to testify for him, when they tend to, and rest in their proper Object.

5. A man that is capable of knowing, loving and enjoying the best good.

6. A man that hath heard of Christ, that professeth Christ, and hath frequently and earnestly been intreated to give Christ his love.

7. A man that is a *sinful man*, a *lost man*, a diseased, polluted man, that stands in need of washing, cleansing and recovering healing Grace. Shew me the man that needs not Christ, and let him deny him his love.

8. A man that is a *dying man*, a man leaving this World, going out of Time, and entring into Eternity; that must shortly be a *damned or saved man*, within a few years, months, weeks, days or houts, be eternally happy, or everlastingly miserable.

3. *Any man*] especially where the Gospel is preached, where the joyful sound is heard, to whom the tydings of a Saviour and Eternal Life are brought: The Heathen *cannot* love him, because they do not know him, because they hear not of him: but any man, especially that lives under the means of Grace, any *mean man*, any *noble man*, any *ignorant man*, any *learned man*, any *man of any sort*, of *any age*, of *any calling*, of *any place or Nation*, where they have so often and so long heard of Christ, that his blessed name is become too common in their prophane polluted mouths. If any such man

4. *Love not*] tho he often talk of him, tho he pray to God, mentioning his Name; tho he profess him, hear daily from him, suffer or dye for him, and not love him that is

5. *The Lord*] the Lord of Lords, the only Potentate; the Lord that hath the power of Life and Death, able to take up to Heaven, and cast down



to Hell, to damn and save, that reigns over Men and Devils, that hath all Power committed to him, that is

6. *Jesus*] the only, mighty, almighty Saviour, that came from *Heaven to Earth*, to get and purchase for men a passage from *Earth to Heaven*; that suffered, bled, and died to save Sinners from Sin, from Hell, from Everlasting Burnings; when there is no other Name under Heaven by which Sinners can be saved, than the Name of Jesus, who is also

7. *Christ*] anointed of the Father, designed from all Eternity, and sent in the fulness of time to bring about and accomplish the work of man's Redemption; that was furnished with all manner of qualifications to bring Souls to Eternal Glory; and yet those that have their Names from him, called Christians from Christ, and yet not love him, shall be

8. *Anathema*] cursed Wretches, miserable Captives, devoted to damnation, separated from God, cast to Devils, when

9. *Maran-atha*] the Lord comes; to be *Anathema* when *Maran-atha*, is to be accursed indeed, and for ever; then cursed Men must be with cursed Devils to all eternity.

## C H A P. II.

## S E C T. I.

*The Doctrine and Method.*

*Doct.* **F**ROM this Text thus explained, this Doctrine clearly resulteth. *That whatsoever man hath not sincere love to the Lord Jesus Christ, is in a deplorable condition, and shall be accursed when the Lord comes.* For his Sin is great, his Mind is blind, his Will perverse, his Heart is hard and carnal, his Affections corrupt, and base and vile, and his Soul and Body shall then be doomed down to blackness of darkness, to extremity, and eternity of misery, to pains and punishment, that no Tongue can express, no Heart conceive, no Pen can write, how great, how terrible, how intolerable it will be found to be.

The method in treating on this Subject is cast into these five general Heads.

1. *What is the nature of this love to Christ; what kind or manner of Love it is, without which if man be found, he is Anathema, and shall be plagued with this heavy Curse at the coming of the Lord?*

2. *That whosoever is without this love to Christ, is in such a miserable condition; and dying without it, shall be damned when Christ shall come, is to be demonstrated.*

3. *What are the properties of this Curse, that will make it so exceeding grievous and intolerable.*

4. *Why so great a stress is put upon such Love, why the Lord insists so much upon the love of man unto his Son, that whosoever wants it, shall be thus accursed.*

5. *The improving of this Doctrine by practical application.*

In opening of the nature of this Love to Christ, I shall not only mention the *formal reason* of it, but also what is presupposed, and necessarily requisite to the raising or producing of it in the heart of man; my Apprehensions concerning it I shall give you in these *twelve* following Particulars, which being taking up, and laid together, will contain a description of this Love.

1. This Love supposeth the *goodness* of the Object.

2. It includes or implies the *illumination* of the Understanding to see and discern this incomparable goodness in Christ.

3. It includes a discovery of the *suitableness* of Christ unto the Soul in all respects.

4. As also a sight of the *communicability* of that good that is discerned to be so suitable.

5. Highest *valuation* of Christ, greatest *estimation* of him, which is called appretiating Love.

6. It contains the *permanent volition* of the Will, the settled inclination of the heart towards the Lord Jesus Christ.

7. It includes the *prevailing* and *predominant* degrees of our love to be to Christ more than to any thing else whatsoever.

8. In this Love is the election of the Will, choosing *Christ for himself*, and for the excellency of his own Person, tho' not with the exclusion of our own advantage by him.

9. *Christ as Lord* as well as Saviour, is the Object of this Love; Christ in all his Offices, as *Teacher, Ruler*, as well as *Benefactor*, is beloved; in which respect the Love of all Hypocrites and carnal Gospelers doth fail and come short.

10. This Love is wrought by the *powerful special operation of the Spirit of God* upon the heart.

11. Whence follows a *voluntary resignation of a man's self to Christ*, without reservation of himself, or any thing he hath, unto himself.

12. When all this is done, the Soul doth *delight in Christ*, if *present*; or *desires* after him, if *absent*; or *mourns* for him, if it *cannot find him*; for one of these three ways Love will be working, and by these workings discover it self.

## S E C T. II.

*The nature, requisites, and the description of this Love to Christ.*

First, *This Love supposeth the goodness of the Object*, as all Love doth: For nothing can be loved, but what is really good, or at least *appeareth* so unto the Lover. This holy Love therefore being the choicest, chiefest Love, supposeth Christ to be the choicest, and the chiefest Good: That he is a good Saviour, a good Redeemer, a good Lord and Master, a Good excell'g, transcending all inferior, sublunary good; Good! not only good, but best; *best in himself*, and

best for us. And because he must be loved with such a love, as that we be willing at his call to part with all other good for his sake; therefore he is looked upon, and loved as an *universal Good*; whereas Riches, Honours, Friends, and all things of this World are but *particular good*, *no one thing good for all things*: Meat and drink are good to satisfy your hunger and thirst, but not to clothe you; Clothes are good to cover you, but not to feed you, &c.

But the Soul whose love is fixed upon Christ, doth see and say, In *poverty* Christ will be my riches, in *disgrace* Christ will be my honour, in *bonds* and imprisonment Christ will be my liberty, in *pain* Christ will be my ease, in *death* Christ will be my life, in the *loss* of all things Christ will be better to me than the *enjoyment* of all these things. He that looks not upon Christ as an incomparable Object, doth not love him as he ought. *Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* *Prov. 3. 14. Happy is the man that findeth wisdom, and the man that getteth understanding; 14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15. She is more precious than rubies, and all the things thou canst desire, are not to be compared unto her.* The Spouse saw such goodness in Christ, that she was love-sick for him: *Cant. 5. 8. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love.* Others wonder what a gracious Soul doth see in Christ, that it is so inflamed with love unto him. *V. 9. What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that*

*thou dost so charge us? What is he? in a large description of his Excellencies she answereth to this Question: 10. My beloved is white and ruddy, the chiefest among ten thousand; proceeds in Vers. 11, 12, 13, 14, 15. and in the 16th concludeth, He is altogether lovely; this is my beloved, and this is my friend, O daughters of Jerusalem. What then? Doth the transcendent goodness of Christ thus displayed, draw the Heart, allure the Affections? yes verily, for it immediately follows, Cant. 6. 1. Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee?*

1. Christ as *God* is incomparably good; for so he is originally good, infinitely good, eternally, immutably, incomprehensibly good.

2. Christ as *Man*, is the most excellent of all men. *Adam* in innocency, the Prophets and Apostles in all their greatest dignity, and the Saints in Heaven in perfect glory, are not comparable to the man Christ Jesus.

3. Christ as *God-man* and Mediator, surpasseth in goodness all the holy Ones on Earth, and all the Angels in Heaven; Ephes. 1. 20. — *And set him at his own right hand in the heavenly places: 21. Far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. And though he call his People, his Brethren and his Fellows, Yet God hath anointed him with the oyl of gladness above all his fellows, Psal. 45. 7. is Christ thus in your Eyes, and to your Hearts?*

## S E C T. III.

*The Second Requisite of this Love.*

**S**Econdly, This Love includes and implies the illumination of the Understanding, to see and discern this matchless goodness in Christ. Tho Knowledge be not (formaliter) Love, yet it is necessarily pre-requisite to it, for this Love is not blind: *Ignoti nulla cupido*; What we do not know, we cannot love, nor desire. *John 4. 10.* — *If thou knewest the gift of God, and who it is that saith unto thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water.* You might love an UNSEEN Christ, but you cannot love an UNKNOWN Christ. *1 Pet. 1. 8.* *whom having not seen, ye love; in whom, tho now ye see him not, yet believing, (and Faith includeth Knowledge) ye rejoice with joy unspeakable, and full of glory.*

Therefore the Prophet speaking of graceless men, as disliking, not desiring, nor loving Christ, brings them in as saying, *Isa. 53. 2.* — *He hath no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him.* How! no comeliness in him that is the brightness of the Father's glory, and the express image of his person! yes, there was, there is, but they had not eyes to see it; as if a blind man should say, the Sun is dark, because he hath no eyes to behold the light thereof. How! when we shall see him, there is no beauty in him that we should desire him! It was, because in seeing, they did not see; How should they look upon him with an eye of Love, when they did not discern him with an eye of Faith?

But a sanctified Soul, whose eyes are opened, seeth that superlative Goodness, Beauty, and Excellency in Christ, that all other things that are good with an inferior goodness, seem to him as dross and dung, *Phil. 3. 7. But what things were gain to me, those I counted loss for Christ.* 8. *Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but* (*σκύβαλα quasi κύνεα things cast to dogs, or Dogs-meat, or*) *dung, that I may win Christ.*

The sanctified man, whose mind is savingly enlightened, can say, I see that goodness in the *Saviour*, that far surpasseth all the goodness of the *Creature*; tho the Stars in the coldest night might be seen, yet when the Sun riseth, they all disappear; so in the night of Ignorance, when my Mind was blind, my Heart hard, and my Affections frozen, I was taken with the goodness of Riches, of Honours, and of worldly Pleasure; yet when the Sun of Righteousness with his radiant Rays did shine into my Soul, and with his warming Influences did thaw my benumbed frozen Heart, when Christ the Day-Star arose in my Soul, then, O then, the glory of these things that did dazle mine eyes, did presently vanish and wither away; then, in comparison of Christ, I saw an emptiness in all the *Creatures fulness*, I saw beggery in all its *bravery*, shame in all its *glory*, and poverty in its *riches*. I saw its greatest resplendent lustre to be darkness, its wisdom to be folly, its beauty appeared to me no better than deformity, when once I had got a view of Christ's transcendent loveliness,



## S E C T. IV.

*The Third Requisite.*

**T**Hirdly, This Love to Christ includes a discovery of the suitableness of Christ unto the Soul, as the most convenient Good. *Appetibility* is not the formal reason of goodness, but rather a consequent of it; for a thing is not therefore good, because it is desirable; but it is therefore desirable, because it is good: Our Desires do not make the goodness of the Object, but the goodness of the Object allures our Desires and Love.

*Suitableness is the ground of Love.* A thing might be good in it self, yet if we apprehend no suitableness in it to us, the love of our hearts is not upon it; therefore in pain, and sickness, a man judgeth ease and health to be better for him than Gold and Silver, because more suitable; a man in hunger and thirst, esteemeth Bread and Water to be better than Honours and Preferments, because more suitable.

Love to Christ is grounded on the Apprehensions that the Soul hath of the suitableness of Christ unto him, and saith, Food is not more suitable to an hungry man, nor Physick to a sick man, nor Cloathing to a naked man, than Christ is to me, a poor, sinful, and by my Sins a lost man; an undone, perishing and distressed man: For I am naked, and He will give me change of Raiment. I am blind, and He will restore my sight. I am enslaved to Sin and Satan, and He will give me liberty. I am lost, He will save me. I am guilty, He will pardon me. I am polluted, He will purge me.

I am an enemy to God, He will reconcile me. I am ignorant, He will teach me. I am indebted, He will be my Surety. I am poor, He will make me rich. I am a stranger to God, He will bring me into acquaintance with him. What shall I say? I am unfit for Heaven, but He will make me meet to be Partaker of the Inheritance of the Saints in Light. Though I have Riches, I might be damned; but if I have Christ, I shall be saved. Though men admire me, yet God might loath me; but if I have Christ, the Lord will love me. Though I prosper in the World, in all my pomp, I might be walking in the way to Everlasting Miserie; but if I have Christ, He will lead me in the paths unto Eternal Glory. Look, O my Soul, look round about thee, and thou shalt find none so suitable to thee, as the only Saviour: no! then only he shall have my prevailing love. Is there none for me like him? then none shall have love from me like him. This suitableness of Christ unto the Soul in every respect is to be more largely spoken to among the Arguments to persuade you to set and fix your Love on him.

## S E C T. V.

*The Fourth Requisite of this Love.*

**F**ourthly, Love includes a *sight of the communicability of that good* that is discerned to be so suitable to the person that should love it: *possibility of participation* is necessary to the begetting or raising of the Affection; for while we see a Good, though every way suitable, yet if it be impossible to be obtained, we can have no hope of it, but

link under despondency and despair; and though Love respects its Object without the circumstances of *hard* or *easy* to be obtained, but *simply as good*; yet that which is good in it self, but *impossible* to us, is not a good to us, because a good not to be possessed by us; and such a Good cannot be loved with such a Love as we ought to have to Christ, who is to be loved by us as good, and our good, or as attainable by us; for good as *incommunicable* to us so considered, may beget vexation, anguish and hor- rour, but not complacency, which yet Philosophers make the formal reason of Love.

1. And this I judge might be one reason, why there is no love in *Devils* to Christ, nor can be. Why? are not Devils under unexpressible hor- rour? and would not deliverance be esteemed by them as a good suitable to them? Do they not know that there is no Saviour but Christ? why then do they hate him? why? the Benefits of Christ are not com- municable to them. The Sufferings of Christ, tho suf- ficient to have redeemed all the Devils in Hell, yet were not ordained by God, nor endured by Christ for any such end, or with any such intention; Christ did not dye to make Salvation or Happiness possi- ble for Devils, or finally-unbelieving-impenitent Sinners. Therefore, though they know Christ to be good, and freedom from misery would be suit- able to them; yet this Good being *incommunicable* to them, they neither have, nor can have sincere love unto him. Hence it is they hate Christ with an im- placable hatred, and oppose his Kingdom and Inter- est with the strongest opposition; *Mat. 8. 29. And behold they (the unclean Spirits) cried out, saying,*

*What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time?* As if they had said, There is no good that we look should come by thee to us; we expect no Salvation, no Deliverance from our Pain and Misery; Thou art a Saviour to *men*, but not to *us*; Thou wilt have nothing to do with us in a way of mercy, and we have nothing to do with Thee, by any hopes of Redemption through thy Mediatory Undertakings; *men* on Earth might have to do with Thee, and therefore have cause to love Thee, and thou art come into the World to have to do with them, to seek them, and to save them: they may have Thee for a Redeemer, and a Saviour, but so may not we: They are fallen, and by Thee might be restored; but *we are fallen*, and must lie where we fell, without hope, without a possibility of recovering; there is no doing betwixt Thee and us for Heaven and Salvation; no dealings betwixt Thee and us for Life and Happiness; none of thy Sufferings are to be for us; Thou art not come to offer us any terms of Mercy, or to make any Propositions of Peace betwixt God and us, and therefore our recovery is impossible; and therefore being fallen, do lie down in utter despair of any communication of the Benefits of thy Death and Sufferings unto us; and having no hope of merciful Redemption by Thee, we neither have, nor will, nor can have any love unto Thee.

2. The same is now the condition of *Damned Souls*, as that of *Damned Devils*. *Men on Earth* might have love to Christ, but in Hell they cannot; for on earth Christ had to do with them, and they with Christ; and Mercy had to do with them, and Grace and Patience had to do with them, but

wh

when once in Hell, Christ hath done with them, and the Spirit hath done with them; Grace, Mercy, and Patience of God hath done with them; no offer of Grace, no tender of Peace and Reconciliation, no overtures of Mercy more to all Eternity: But now Wrath hath to do with them, and vindictive punishing Justice hath to do with them; and they are fallen into the hands of the Living God; and being past all possibility of benefit and advantage by Christ, they *cannot* love him, but have more rooted hatred to him than ever. *By the way let me note,* That ye should with fear and trembling diligently labour, fervently pray, speedily repent, and turn from sin, sincerely believe, that ye might not at death be doom'd down to Hell, because by damn'd Souls Christ cannot be loved.

3. But the case is otherwise *with men on earth*; with the *worst* of you in this Congregation this day. The Swearer might yet have benefit, Pardon by Christ; the vilest, the greatest sinner that stands here before God this day, may yet be saved, if he will hearken to the Voice of Mercy, to the Commands and Invitations of the only Saviour, to the Calls of Grace, and answer to those Calls, *Christ hath dyed for you*, for every one of you so far, that Salvation yet is possible to you, and God reconcilable to you, and Christ and his Benefits upon the conditions of the Gospel, communicable to you. For who dare say there is no difference between the state of the damned in Hell, and the worst of men upon earth? or that there is no more hope or possibility of Salvation by Christ for the greatest sinners upon the earth, than of the Devils themselves; or that God is no more reconcilable, and the Bene-

fits of Christ no more communicable to them, than to these; while to sinners on earth *Commands are given* to repent, and believe, and turn to God in hopes of Mercy, and *Conditional Promises* of Life, and a conditional Grant of Pardon is given to them, which is not the case of Devils or damned Souls; and therefore we Study in hope, and Pray in hope, and Preach in hope of your Conversion and Salvation, when there is no hope of them that are gone down to death, and utter and eternal darkness.

Methinks this considered, should win thy Love to Christ, and cause thee to break forth into such Language as this, and say, *O my Soul, as yet through the Mercy and Patience of God to thee, there is a wide difference betwixt thy state, and the state of damned souls; for tho thou hitherto hast not loved Christ, which is thy hainous sin, yet thou mayest, which is God's great Mercy to thee: For tho now thou art without Christ, which is thy misery, yet thou mightest have Christ, which will be thy remedy; when the Damned love not Christ, nor can love him, for they have not Christ, nor can have him: Thou art yet in the land of hope, and under the means of hope, and thy remedy is at hand, if by thy wilful refusals of recovering Grace, thou dost not dash this hope, when those poor, wretched Souls, that are passed out of Time into Eternity, from Earth to Hell, from Hearing in this world, to Howling in the next, are now and there Christless; and because now and there Christless, are therefore there, now, and for ever hopeless and remediless. O then, my Soul, look towards this Christ that thou mayest have! Behold! This Christ and all his Benefits, upon Gospel-Conditions, are yet communicable unto thee for thine Everlasting Good. Dost thou*

not hear the Offers of Pardon, Peace, and Glory, made to thee in his name? Dost thou not perceive him yet standing at thy door, and knocking, crying, calling there, Open to me, and I will save thee? Dost thou not feel his Spirit yet striving with thee? Dost thou not see Mercy hath not yet delivered thee into the hands of Justice, and to God's fiery Indignation? Here thou standest, while others are lying, rowling in a Lake of burning Brimstone; Doth not his Grace still woo thee for thy Love? Doth not his Goodness still intreat thee, and his Patience still wait upon thee? If thou wilt be holy, yet thou mayest; if thou wilt have Mercy, Mercy thou mayest have; and if thou wilt have the fruit and benefits of Christ's Death, as yet it is not too late. Is not this enough to melt an heart of stone? To break an heart as hard as adamant? To dissolve thee into tears? to kindle and inflame thy love? And with admiration cause thee to cry out and say, Is this thy Mercy, Lord, to me! to me! to me that have so long abused thy Grace, despised thy Mercy, and slighted thy Love! To me, that have lived so long, and never loved thee! To me, that might have been damned before this day, and so have been shut up under an impossibility of Salvation by thy Blood, and bloody Sufferings! Yea; have had the hatred of my heart fixed upon thee, and Love never bent towards thee! But forasmuch as thou art pleased to this day to follow me with thy Calls of Mercy, with the Entreaties of thy Grace; and still the voice of Love as sounding in my ears, and thou sayest to me, If thou wilt love me, I will pardon thee; if thou at last wilt give me thy heart, I will be thy Saviour; it is long that I have waited, but if now thou wilt hearken and consent, all shall be thine own; my Righteousness shall be thine, my Merits shall be thine, my Spirit shall be thine, and Heaven shall be thine. O  
Blessed

Blessed Lord! I cannot withstand this pleading Love. I can no longer gainsay this expostulating Grace. I have, but now I cannot; I have, but now I will not. Thou sayest that Thou wilt yet be mine, and the Blessings of the Covenant may yet be mine, and Heaven it self may yet be mine. Dearest Lord! thou hast won my heart, thou hast got my Love, and lo I give it all to thee, I place it all upon thee.

---

## S E C T. VI.

*The Fifth Requisite of Love to Christ.*

**F**ifthly, This Love to Christ includes *highest Valuation of him*, greatest estimation, which is appretiating Love; for can we love him, and not prize him? Or can we love him most, and not prize him most? Or do you use to despise a thing or person, and yet love him? To have mean, low, and undervaluing thoughts of one, and yet love him more than another whom you do more highly esteem and value? Doth not the Worldling that loves his Money more than other things, value it above other things? Doth not the Ambitious person, that loves his Honour and his Credit more than other things, stand upon it, and esteem it more than other things? And will it not be so with him that loveth Christ? Or is not he a Cursed man that valueth any thing above Christ, and esteems it more than Christ? As Christ is precious to him that doth Believe, 1 Pet. 2. 7. so he is to him that Loves. Pearls are valued but as Pebbles, and Diamonds as Dirt, and Diadems as Dung, by a man that loveth Christ, when they stand in competition for our Love

with



with Christ. In the practical judgment of a sincere Lover of Christ, Christ cannot be valued with the Gold of Ophir, with the precious Onyx, or the Sapphire; the Gold and the Chrystal cannot equal him, and he would not exchange him for Jewels of fine Gold: With him no mention shall be made of Coral, or of Pearl; for the Worth of Christ is above Rubies: The *Topaz* of *Ethiopia* doth not equal him, neither shall the purest Gold, or the most refined Silver be weighed in the balance of his judgment, to be preferred before Christ: For to him he is more precious than Rubies: And all the things the heart of man can desire besides him, are not to be compared with him: For Christ is that Treasure hid in a field, which when this Lover hath found, for joy thereof he goeth and selleth all that he hath, and buyeth that field. He is that goodly Pearl of great Price, which when found, all shall be left, or lost, and parted with, that this might be obtained, *Mat.* 13. 44, 45, 46. And what a man gives all for, he values that more than all he giveth for it.

Can that man be judged to love Christ, that values his corruptible Silver above the incomparable Saviour? That esteemeth Earth above Heaven? And the Creature more than God? Or is not he deservedly to be reckoned an *Anathema*, that shall esteem the Dross of this World, above the Darling of God? Or thick Clay above him that doth excel the clearest Chrystal? Or the things of Time, which are only for Time, above that Christ that is a Good for all Eternity?

## S E C T. VII.

*The Sixth Requisite of Love to Christ.*

**S***ixthly*, This Love to Christ takes in the *Permanent Volition of the Will*, the settled Inclination of the heart towards the Lord Jesus Christ. For what else is Love, but the Volition of the rational Appetite? Or the Will's Volition of Good, apprehended by the Understanding. Or the Will's chusing of him, and adhering to him. Aversation of the Will from Christ, is no better than hating of him: For as Volition and Complacency is Love, so No-lition and Displacency is hatred.

Can a man Love Christ, and yet not Will him? Can he love him, and yet not chuse him? Can he love him, and the Will refuse him? Was Nilling ever accounted loving? or turning of the Heart from an Object, ever taken for the closing with it? or is it not a contradiction? will not, and love not, is all one. *John 5. 40. Ye will not come to me— 42. I know you, that ye have not the love of God in you.* What is the Object of the love of the Heart, is the Object of the choice of the Will: and such as is the choice of your Wills, such are ye: If thy Will chuse the World before Christ, I dare boldly call thee a worldly man; or Pleasures before Christ, I dare confidently declare thee a voluptuous man; but if Christ before all other things, I may term thee a truly gracious man.

Suppose then the World, and the Riches thereof, the Honours, and the Pleasures of it, were set on the one hand, and Christ on the other, which would  
you

you really chuse? It is an easie thing to think and say, you would chuse Christ, and not the world; but my question is, Which you would *really chuse*? Canst thou say, and appeal to God that knows thy heart; Lord, thou that knowest all things; thou knowest that I chuse Christ before Riches, Christ before Pleasures, Liberty, Life, or any thing that is dear unto me in this world. Thou knowest that I would rather have Christ without the World, than the World without Christ; I would rather have the Lord Jesus with Disgrace, with Poverty, and with the Cross, than all the Treasures of the world. This must be a man's Will, and this must be a man's Choice, or cannot be said to have sincere Love to Jesus Christ.

---

### S E C T. VIII.

*The Seventh Requisite in Love to Christ; or the Sincerity of it.*

**S**eventhly, This Love consists in the *prevailing and predominant degrees of Affections unto Christ*. For if he be not loved above all, he is not sincerely loved at all. There might be love of other things subordinate with the Love of Christ, but not co-ordinate or equal with it, much less superior to it. You might love your Friends, and love your Enjoyments, and love the Comforts of your life, but you must love Christ more. The love of these must be swallowed up in the love of Christ, and be subordinate unto it.

But you may say, This is that offensive Doctrine that makes the difference betwixt common and special

special Grace, to be only *gradual*, and not *specific*al, and God forbid that we should think that God will damn a man for want of further degrees of Grace, when he hath it in truth and kind, and the degrees do not vary the kind.

1. The degrees do not vary nor alter the kind in things *natural*, but they may, and do, in things *moral*. For Example, The degrees of Reason, acuteness of Wit, solidity of Judgment, that one man might have, more than another man, doth not make him more a man as to his Species or kind, than another man that is in those respects inferior to him; for both (*quoad Speciem*) as to Kind, are men; have the Human Nature, and the specific difference whereby they are distinguished from things of any other kind: but yet degrees might make a *specific*al difference in morals, where the act as *natural* is still of the same kind. For instance: In eating and drinking little or much, the natural act of both is still the same; but in morality, if a man eat and drink for quantity and quality according to the rules and guidance of Prudence, and no more; this is a virtue called Temperance; but if in degrees he doth exceed, and eateth more, and drinketh more than that Mediocrity, *quoad nos*, prescribed by Prudence (in which the nature of this Virtue doth consist) doth admit of, then though eating and drinking considered *Physically*, be of the same kind, yet in a *moral* respect it alters the kind, and is called quite by another name, *viz.* Intemperance, Gluttony, and Drunkenness.

2. The degrees of Love might be considered in a twofold respect:

1. In respect of *other Lovers of Christ*; of which one might have degrees of Love that is sincere, more and above what another man might have, whose Love is yet sincere: And of this *More*, or degree of Love, is Christ's question to *Peter* to be understood, *John 21. 15. Simon, son of Jonas, Lovest thou me more than these?* viz. Other Disciples love me; where the comparative *More*, respects *THESE* as other Agents in Love, or Lovers; and therefore *Peter* answers in the *Positive*, I love thee; not in the *Comparative*, More than they all do love thee. But the *Comparative*, *More*, doth not respect *THESE*, as the Object of *Peter's* Love, as if Christ had asked, *Lovest thou me, more than thou lovest these*: To which, doubtless, *Peter* could have readily replied, *Yea, Lord, I love thee more than I love these*, or all men or things in this world: And in this sense God doth not damn any for want of more degrees of Love, or other Graces.

2. Degrees of Love might be considered in respect of the things loved, or the object of our Love. That the word, *More*, means, Do you love Christ more than the *World*, *Sin*, *Self*; or do you love *These* more than Christ? And then, I say, this Doctrine is so far from being offensive, that I judge it is of great concernment, and necessary for every man that hath a Soul that must be damned or saved, to know and understand: For I do not fear to say, for want of these degrees of Love, whereby a man's Love is less to Christ, than to the *World*, and *Sin*, and carnal *Self*, God will surely damn him. Doth this grate upon any Christian ears, That a man that loveth not Christ, more than *Sin*, and more than *Pleasures* and *Profits*, hath no sincere

Love to Christ, nor shall be saved by him? Surely such a man would judge in another case, if he had a Wife that loves him, yet loves another man more than himself, she had not sincere Conjugal Love to him.

3. The plainest, fullest, and, I hope, no offensive Answer, shall be the Words of Christ himself, shewing wherein sincerity of Love to him doth consist, *Mat. 10. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. 39. He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it. And all the love to all inferior things, in comparison of the degrees of love we should have to Christ, more than unto these, is rather Hatred than Love, Luke 14. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. What Interpretation can these words bear? This? That no real Disciple of Christ may or ought to have true love to Father or Mother, Brother or Sister, Wife and Children, or to his own Life? Absurd and irreligious sense; being contrary to the Law of Nature, and Christ's constant Doctrine in his Word. What then? This? That a true Disciple of Christ must and ought to love these things less than Christ, and Christ with more (till they be prevailing) degrees; and Love in the heart to Christ (be like the Bias to the Bowl, that) make it incline more to Christ than to all other things: This is that which is asserted; and being the sense of Christ's Words, I hope, will not offend any*

any that have more Love to Christ, than to all these things; and for the rest, that love these things more than Christ, they shall find that for this very thing, Christ with them will be offended.

S E C T. IX.

*The Eighth Requisite in Love to Christ.*

**E**ighthly, This Love chuseth Christ for himself, and for the Excellency of his own Person; tho not with the exclusion of our own Benefit and Salvation by him. Our own Benefits by Christ might be looked at by the returning soul at first, as *ordinis prima*, but not *quoad dignitatem principis & ultima*. The Soul might first be allured and drawn to look after Christ, and to love him, by the consideration of the matchless Good and Benefits it might have by him, which the convinced sinner seeth he can find in no other; but in process of time, and in his progress in the way to Heaven, he learns and sees that Excellency and Beauty in Christ, that he is in himself more amiable than all the Objects of his former Love.

To ask therefore, Whether we are to love Christ for himself, or for his Benefits we have by him? is to propound a question which yet I have not observed in the Scripture, nor disjunctively answered therein; for one is subordinate to the other, and *subordinata non sunt opposita, nec pugnant*. I am to love Christ for himself, and for the Goodness, Excellency, and Amiability of his own Person; and I am to love Christ for the good I have received by

him, and for the benefits I hope further for his sake to be made partaker of; and the one is an help unto the other: Though I am to love Christ more for himself, than for my advantage by him; yet in loving of him, I do not conceive I am to cast away the consideration of the benefits by him.

As we should not put the *seeking of God's Glory, and our own Salvation, in opposuion, but in subordination*, tho God's Glory and the pleasing of his Will be the ultimate end, and our Salvation to be sought by us in order thereunto: Wherefore in seeking after an evidence of Grace, and Title to Heaven, I think it is a needless and unwarrantable puzzling of our selves; and that which hath sorely afflicted some gracious persons, and filled them with unnecessary doubts, and fears, and torments of mind, to demand of our selves, *Whether we could be content to be damn'd, to go to Hell, to suffer everlasting Torments, and the burning, fiery, flaming Wrath of God poured out upon the damned, so that God may be thereby glorified.* I shall forbear to judge the state of my Soul by this, as a Character of Grace, and Preaching of it unto others, till some shall shew me this is propounded in the Gospe] as a Condition of the Pardon of my Sin, and the Salvation of my Soul, which hitherto I have not observed: For how can I earnestly desire to be Saved, and yet be willing and content to be Damned? Long to be with him, and yet content to be forever separated from him? I do find God threatens men with Hell, to awaken them to look after Heaven, and deliverance from Hell, but I do not find God propounding as a condition of Salvation, to be content to go to Hell, that we might be received up to Heaven. That I leave and  
loathe



loathe my sin, repent and turn to God, believe and love him above all, thankfully accept him for my Lord and Saviour, is plainly required from me; and upon the sincere performance of these conditions, and persevering therein unto the end of my life, for Christ's sake, beloved and believed on, I may comfortably, well-groundedly hope, wait for, and expect through the Riches and Freeness of his Grace, Everlasting Happiness.

In like manner, I judge it a perplexing question, Whether we should love Christ for himself, or for the Benefits by him. Lord, help me to love Christ for himself, and for all the good I have and hope for by him; but the one subordinately, the other ultimately; for such love I read there was in David, Psal. 116. 1. *I love the Lord, because he hath heard my voice and my supplications.*

---

## S E C T. X.

### *The Ninth Requisite in Love to Christ.*

**N**inthly, Sincere Love to Jesus Christ doth respect him, and is placed upon him, as he is Prophet, Priest, and King. In which respect, the love of Hypocrites and carnal Gospellers, doth fail and come short. Most will profess love to Christ, as he is Jesus, a Saviour, to deliver them from the Guilt of Sin, and Punishment of Hell, and the Wrath that is to come; but will not love him, nor have him, as a Teacher and a Ruler. As if a woman should love her husband, as he makes provision for her, and doth protect her from wrongs and injuries;

but as he is her Head, to guide, to rule and govern her, so she cannot endure him: Would you not in such a case cry out against such love, and say, this is but partial and pretended love? And do not you see you deal as deceitfully and hypocritically with Christ, when in one respect you say you like and love him, but indeed in other respects you do dislike and hate him? And do you think that Christ will save you from Hell, if he do not save you from your sins? That he will make you happy, if you be never holy? Or do you hope that he will bring you to Heaven, without your being made meet and fit for Heaven? Doth not your own Reason and Conscience, if you consult them, condemn such hopes of happiness, that is built upon such partial Love? *Must Sin be loved as a Lord, and Christ loved as a Saviour?* Do you think if Sin be your Lord, Christ will be your Saviour? What is the meaning then that the Object of such love, that you must have, if you would not be *Anathema*, in the Text is set down, the Lord Jesus Christ? What meaneth then that slaughter at the last day, among them that never would submit to Christ as *Lord and Ruler*, nor love him in that relation? Whom Christ looks upon not as Lovers of him, but as Enemies to him; and will deal with them, not as Lovers, but as Enemies, *Luk. 19. 27. But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.* What is the meaning then, that *Lord and Saviour*, so often in Scripture with a Conjunction Copulative are put together, if as the Object of your Love they are to be parted asunder? *Rom. 8. 39.* and *7. 25.* *1 Cor. 1. 2.* *1 Cor. 15. 57.* *2 Cor. 1. 2.* *Gal. 1. 3.* *Eph. 1. 2, 3.* *Phil. 1. 2.* *Col. 3. 2.* *1 Thes.*

1. 1. and 2. 1, 2. 1 *Tim.* 1. 2. and 2. 1, 2. *Tit.* 1. 4. *Jam.* 1. 1. 1 *Pet.* 1. 3. and 2 *Pet.* 1. 1, 2. In these Texts and many more, *Lord and Saviour, Lord and Jesus, Lord Jesus Christ,* are set together, and in all these respects proponded to us, to be loved and received by us, if we would have Grace, Mercy, and Peace from God, and Salvation by him: And as he is offered, so he must be loved and accepted, or you must go without him and his benefits for ever.

## S E C T. XI.

*The Temble Requisites to Love to Christ, or the Worker of it.*

**T**Emble, This Love to Christ is wrought by the Powerful Operation of the Spirit of God upon the heart. For tho there is Affection of Love naturally in all men, yet there is not the Grace of Love naturally in any man. There is love to sin, and to the world, and there might be love of man to man, and some common love in man to God, by some common workings of the Spirit; but there can be no special Saving Love to Jesus Christ, but by the special Operations of the Holy Ghost. It is a Flower that doth not grow in Natures Garden, but is planted by the Spirit of God: Therefore spiritual holy Love is said to be a fruit of the Spirit, *Gal.* 5. 22. And if any, such surely is sincere and saving Love to Christ.

## S E C T. XII.

*The Eleventh Thing required in it.*

**E**Leventhly, This Love includes a *Resignation of a man's self to Christ, without reservation of any thing he is or hath, unto himself.* A Lover of Christ doth so devote, dedicate, and give up himself unfeignedly to Christ, as to his rightful Owner, and bountiful Benefactor, that he looks upon himself to be Christ's, *more than his own*; to live to Christ, and not to himself, and to seek Christ in all, and not himself. As in Conjugal Love there is a mutual giving each to other; the one, I give my self to thee; the other, and I give my self to thee; so in this holy Spiritual Love between Christ and the Soul, Christ gives himself unto the Soul, and says, I am thine, my Righteousness is thine, my Merits are thine, and all my Benefits shall be thine: So the Soul in love with Christ, saith, Lord, I give my self to thee, my Understanding shall be thine, my Will, my Heart, my Estate, my All shall be thine, at thy Command, at thy Disposal, for me to have, to use, to leave or lose, as thou shalt please. *Cant. 2. 16. My beloved is mine, and I am his. Hos. 2. 23. I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*

S E C T.

**S E C T. XIII.**

*The Workings of this Love, as it is Delighting, Desiring, or Mourning Love.*

**T**Welfishly, When all this is done, the Soul doth Delight in Christ, if present; Desireth after him, if absent; or mourneth for him, if it cannot find him. One of these Three ways Love will discover it self. There are Three sorts of Love.

First; *Delighting Love*; If a man finds Christ's gracious quickning Presence in his Soul, discovering and manifesting himself and Love unto him; he rejoiceth in it more than in all Riches, and saith, My Life is a Pleasure, my Heart is filled with Comfort, my Soul with Heavenly Delights. *Psal. 4. 6.* There be many that say, Who will shew us any good? Lord lift thou up the light of thy countenance upon us. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. *Cant. 2. 3.* As the apple-trees among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet unto my taste. 4. He brought me into the banquetting-house, and his banner over me was love. *John 20. 16.* Jesus saith unto her, Mary, she turned her self, and saith unto him, Rabbani, which is to say, Master, 18. Mary Magdalen came and told the disciples, That she had seen the Lord, and that he had spoken these things unto her. 20. And when he had so said, (Peace be unto you,) he shewed unto them his hands and his sides. Then were the disciples glad when they saw the Lord.

Secondly, *Desiring Love*: If Christ be withdrawn, the Soul doth long, doth pant, doth thirst, and cannot rest till Christ returns; O whither is my Beloved gone? where shall I seek him? when shall I find him? how long! how long will it be! *Oh stay me with flagons, comfort me with apples, for I am sick of love*, Caut. 2. 5. And Psal. 42. 1. *As the heart panteth after the water-brooks, so panteth my soul after thee, O God.* 2. *My soul thirsteth for God, for the living God; when shall I come and appear before God?* Psal. 63. 1. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee.*— Psal. 84. 2. *My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.* נִכְסְפָה יָהּ בְּלִתָּה the first word is the *Radex*, or primitive word, from whence cometh a word that signifieth *Silver*: Whence I note, that as a man that loveth Silver, desireth Silver; so a man that loveth Christ, desireth Christ. Oh blessed Love, whereby a man loveth Christ, and desireth Christ with that earnest, ardent, continual love, as a Lover of the World loveth and desireth the Silver, and Gold, and the Riches of the World! the other word translated fainteth, signifieth to be consumed; *anxiously to expect*, q. d. *My soul desireth, yea also desireth; is consumed with desires after God.*

Thirdly, *Mourning Love*: The Soul doth grieve, and is filled with sorrow, when it hath not the thing that it doth desire. Alas! that I should go from Duty to Duty, to look for Christ, and cannot find him; to seek him, but cannot see him! Alas! it grieves, it groans and weeps, for the absence of its beloved Lord. In company you might see his tears; in secret, were you near him, you might hear his groans,

groans, and bitter sorrowful complaints, My Lord is gone; my Love, the dearly beloved of my Soul, carrieth himself as a stranger to me: *Like Mary, John 20. 13. They said unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

The sum of all these Particulars opening the nature of this Love, being contracted and laid together, make up this Description.

#### S E C T. XIV.

##### *The Description of Love to Christ.*

**L**OVE to Christ is a special Grace wrought in the heart by the Spirit of God, inlightning the mind, whereby the Soul discerning the incomparable goodness, suitableness and communicability of Christ unto him, and in his judgment having a superlative valuation of him, the Will doth chuse him before all; primarily for himself, and secondarily for his Benefits: and giving to him the predominant degrees of his Affections, resigneth himself to Christ in all his Offices; delighting in him, if present; desiring after him, if absent; or mourning for him, if he cannot find him.

This is the Love you must have to Christ, if you would not be *Anathema*, accursed when the Lord shall come.

## C H A P. III.

*Ten Arguments that prove the Necessity of this Love to Christ, for the avoiding of the Curse.*

**D**O TH it need any further proof than the Text it self? what other construction can you make of it? If you believe that this is the Word of God, and that God's Word is true, how can you question, whether a Non-Lover of Christ shall be a cursed Wretch at the coming of the Lord? but you love not Christ, and yet you hope to be blessed when he comes; you have no sincere love to him, and yet perswade your selves your Condition is good for the present, and shall escape the Curse hereafter. What! against the plain Assertions of the Word of God? Will not you only bear me down, that you shall be blessed; but will you also bear down *Paul*; nay, and God himself too, that it is well with you now, and shall go well with you at the coming of the Lord, and after that for ever? Miserable men! that have no other hopes that they shall escape the Curse, but that God should not be true, and his Word should not be true, and all his Servants that come and preach to them in his Name, and warn them of this Curse, do not deliver the very truth unto them: But whether you will hear, or whether you will forbear, I will proceed to evidence this truth to you by these following Arguments.



Arg. 1. *He that loves not Christ, is not in Christ; he that is not in Christ, is in his sins; he that is in his sins is accursed, therefore he that loves not Christ, is accursed: And being sound so when he comes, shall be cursed at his coming. He that hath no sincere love to Christ, hath still his old Heart, and his old Love remaining in him; and he that hath his old Heart, is not in Christ: 2 Cor. 5. 17. If any man be in Christ, he is a new creature; old things are past away; behold, all things are become new.*

Can you be in Christ, and not the love of Christ be in you? Can you be in Christ, and your heart turn away from Christ? Can you be in Christ, while your heart is set against Christ? and is not your heart against him, while you have no love for him? can there be any Union, where there is no liking Affection? doth not hatred keep at the greatest distance, and maintain the widest separation?

If you be not in Christ, can you bring forth any Fruit pleasing unto God? *Joh. 15. 4. — As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me: And if you bring forth no fruit, shall you not be cast into the fire? Joh. 15. 6. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burnt: And are you such as shall be cast into the fire, and flames of Hell, and are you not in a cursed, dangerous, and miserable Condition? Can a bad Tree bring forth good Fruit? and if it do not, is it not for the fire? Mat. 3. 10. And now also the ax is laid to the root of the trees; therefore every tree which bringeth not forth good fruit, is hewen down, and cast into the fire.*

fire. Hath not the rain of heavenly Doctrine dropped upon you, and yet do you bring forth any thing but Briars and Thorns, when you have no love to Christ? and are you not then rejected, and your end to be burned? and is then the Curse far from you? *Heb. 6. 7. The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; 8. But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned: and when you come to that end, will you not then acknowledge your selves to be Anathema?*

*Arg. 2. He that loveth not Christ, is under the curses of the Law; therefore he that loveth not Christ, is accursed: For if all the Curses of the Law lighting and abiding upon a man, will prove a man an accursed man, the man that hath no sincere love to Christ, must be the man. For tho the Law as a Covenant be not in force, so that we are not to seek Salvation by it; yet the penalty and threatnings of the Law are in full power against that man that submitteth not to Christ, according to the Covenant of Grace; for though Christ was made a Curse to redeem us from the Curse, yet those only have the saving Benefits of that Redemption, that have sound Faith in, and unfeigned sincere love to Jesus Christ. If by the Law you would escape the Curse threatned by the Law, you must do every thing contained in the Law. *Gal. 3. 10. — Cursed is every one that continueth not in all things which are written in the book of the Law to do them: You cannot do any one thing required in the Law, as prescribed by the Law, and yet so slight Christ, that you will not so much as love him,**

and still think you are exempted from the Curse of the Law. God will convince you to the contrary; and except you hasten to love Christ before you die, the Flames of Hell will convince you to the contrary; but it would be your safer way now by the Word of God to be convinced to the contrary.

Arg. 3. *He that loveth not Jesus Christ sincerely, is under condemnation by the Gospel;* Therefore he that loveth not Christ, is accursed. The Gospel taken for the whole Doctrine of Christ, hath its terrible tidings, as well as comfortable; Threatnings as well as Promises; a Sentence of Damnation, as well as of Absolution; and more dreadful and intolerable than those of the Law: And to whom do they belong, and upon whom shall they be inflicted, if not upon the Contemners of the Message of the Gospel? and who condemn the Gospel-message more than they, that will not be persuaded to love the Lord Jesus Christ?

Doth not the Gospel set forth Christ in his Excellency and Beauty to you? Doth it not declare what he hath suffered for you? Doth it not tell you what he hath purchased for you, and will bestow upon you? and is not all this to gain your Love, to win your Hearts and Affections to Christ? yet after all you slight him, and for his Love, and for his Sufferings, you will not so much as love him. Consider seriously what Christ saith concerning such: *John 3. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* If the Law condemn you, you might have recourse to the Gospel;

but if the Gospel condemn you, whither will you go for succour?

Arg. 4. *There is no way ordained by God for Final-Non-Lovers of Christ to escape the punishment of Sin, and the Torments of Hell; therefore such are in an accursed damnable Condition. When man had broken the Covenant of Works, God sent his Son to die, and satisfy for the breach of that Covenant, so that Salvation is not impossible; and the escaping of the threatned Curse, is not impossible: And though you have sinned against the Gospel by not loving of Christ hitherto; yet Christ hath so far satisfied for sins against the Gospel, that upon your acceptance of Christ, you might have Remission and Salvation: but if you die without Love to Christ, and Faith in him, Christ did not satisfy for that Sin, nor die for the expiating of the final violation of the Covenant of Grace, or for the final-non-performance of the Conditions thereof: So that you sin against the very remedy prepared to help Sinners out of their Misery; and can you be saved that finally refuse the Saviour? Can you escape the Curse, that to the last gasp reject the only Remedy; for besides this there is no other. Heb. 10. 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: 27. But a certain fearful looking for of judgment, and fiery indignation, that shall devour the Adversaries. 28. He that despised Moses's law, died without mercy, under two or three witnesses. 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,*

*an unholy thing, and hath done despite to the spirit of grace.*

Arg. 5. *He that hath no love to Christ, hath no faith in Christ; he that hath no faith in Christ, is condemned; he that is condemned, is in a miserable cursed condition; therefore he that doth not love Christ, is so. Sound Faith, and sincere Love, are inseparable Graces. Those that are Non-Lovers of Christ, are Unbelievers, and Unbelievers are condemned men. Joh. 3. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. Oh pity your Children, your Parents, your Friends and Neighbours, that love not Christ; for being destitute of Love, they are void of that Faith that is a condition of Salvation; and being void of that, are condemned Persons.*

Arg. 6. *Those that have not sincere love to Christ, are in the same condition in which they were born; and you all say that is an accursed damnable condition; For by nature all are children of wrath, Eph. 2. 3. and Children of wrath are cursed Children. Some are so ignorant, as to say, they have loved Christ ever since they were born, as if they were born with love in their hearts to Christ; whereas love to Christ is not in us by the First Birth, but by the Second; not by the Natural, but by the Spiritual Birth. Our State by Nature is a State of bitterness and bonds; as bitter as gaul, Act. 8. 23. And while you are in a State of Nature, the World hath your Love, and Sin hath your Love, therefore Christ is not the Object of it; for the World and Christ, Sin and Christ,*

cannot at the same time, by the same man, be superlatively loved: It must then be granted that you were born without love to Christ; and being in the same condition in which you were born, you have lived hitherto without love to Christ; and add but a third, that you die without love to Christ, and then the next moment after death you will see, and say, your Condition is accursed.

Arg. 7. *Deceivers in the Worship of God are accursed; those that come to pray, and hear, and not love Christ, are such Deceivers.* All such mens Religious Duties and Services are done in deceit and hypocrisy; they are Deceivers of themselves, Deceivers of other men, and go about to deceive God himself. What is to play the Hypocrite, if this be not? to give God your Words, but not your Hearts? what is deceitful dealing if this be not, to give God and Christ outward Service, and deny him your Love? to do the outward Action, and withhold from him the inward Affection? would you be paid what is owing to you in such Coyn? in that which hath the colour and resemblance of Gold, but underneath is base Metal? Would you not cry out of such a one as a Deceiver? and is this a fault in men to you? and is it no fault in you to God? are you ready to curse such a man, and will not God curse you? Read Mal. 1. 14. *But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.* You bring him some cold Prayers, have you not an Heart to give him? you bring him some outward Expressions, have

have not you inwards Affections to bring him? you offer him Words, and deny him your Love. Are these cursed Doings? and yet not you, the Doers of them, accursed?

Arg. 8. *Robbers and Thieves are accursed; Non-Lovers of Christ are Robbers and Thieves.* For whose are you? God's, or your own? Whose by right are your Hearts? the World's, or Christ's? Who should have your Love as due, to whom doth it belong, to the World, or Vanity; to Self, or to Christ? that which you purchase, do not you call your own? that which you pay dear for, is it not your own? and would it not be robbery in another, without your Consent, to keep it from you? Hath not Christ bought you with a price given for you, more than you are worth? He made your Hearts to love him, and when you defaced them, and sinned away the love of God, did not Christ buy you? hath not he paid dear to have your Love? might you set your Love upon what you please? might you place it upon what Object you list? for are not you, Body and Soul, Christ's by purchase? 1 Cor. 6. 19. *What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? 20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.* Is it not a robbing of Christ, to deny him his own? and is not he that is a Robber of God, and Christ, a cursed Wretch? If thou shouldest rob thy Father, or Mother, or a Stranger, wouldst thou not be accounted a vile Transgressor? how comes it to pass, that thou robdest God, and Christ, and makes no matter of it?

but God doth. *Mal. 3. 8. Will a man rob God? yet ye have robbed me: But ye say, wherein have we robbed thee? in tithes and offerings. 9. Ye are cursed with a curse, for ye have robbed me, even this whole nation.* They are said to rob God in Tithes and Offerings; and you, in your Hearts and Affections. And what is the taking away of Tithes, to the taking away of the Heart, and love thereof: and yet God cursed them with a Curse, that is, certainly accursed them; how then wilt thou escape? God might charge thee, that thou hast played the Thief with him, and hast stoln away thy Love from him; and hast gone and pawned it for a little Silver, or a filthy Lust; and yet hast no mind, nor serious thought for to get it redeemed, or fetched out of pawn.

Arg. 9. *Those that love not Christ, are spiritual Adulterers, and go a whoring from God.* Do not you profess to be married to Christ? what! and give your love to the World, to Pleasures, to the Strumpet Sin? Is that a chaste Woman that loveth another man more than her own Husband? to love other things more than God, and Christ, is called in Scripture, a going a Whoring from God. *Hos. 4. 12. A playing the harlot. Jer. 3. 1. Thou hast played the harlot with many lovers. — Committing adultery, vers. 8. and are Adulterers. Jam. 4. 4. Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.* A Lover of the World is an Enemy of God; and are not those that God taketh for his Enemies, in a bad and miserable condition, and will be worse when the Lord comes. Some



Some please themselves with this as an Evidence of their good Condition, and hope of Salvation, that they are neither Whores, nor Thieves; but such as love not Christ above all, in a Spiritual and Scriptural Sense, are both. Such a one is a Thief in robbing God of that Love that is his due; and guilty of Spiritual Whoredom, in loving other things more than Christ; and if you think to escape the Curse, continuing in such Sins, when the Lord comes, and you tried at his Bar, shall find you were wonderfully mistaken, and meet with a Curse, when you expected a Blessing.

Arg. 10. *Such as shall be commanded to depart from Christ, and be driven from his glorious presence, are accursed: Final Non-Lovers of Christ shall be commanded to depart from Christ, and be driven from his glorious presence.* Your Heart that loves not Christ, is not towards God and Christ; and when he comes, his Heart shall not be towards you: your Heart is alienated from Christ, and then Christ's Heart shall be alienated from you: While you will not love, you say in your hearts to Christ, depart from us; and Christ will say to you, depart ye from me. As he that trusteth in the Creature, his heart departeth from God; so he that loveth the Creature more than God, his heart departeth from God; and he whose heart departeth from God, either by trusting to, or loving of the Creature more than God, is accursed. *Jer. 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.* And when Christ shall command you to depart from him, you shall find your selves in a cursed condition,

*Math. 25. 40.* Such as do not love the Lord Jesus, do not obey the Gospel, for the Gospel commands your Love; and they that do not obey the Gospel at Christ's coming, shall be separated from him; and they that shall be separated from him then, shall find and feel themselves accursed. *2 Thess. 1. 7.*

—When the Lord Jesus shall be revealed from heaven with his mighty Angels; 8. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Are you yet convinced of your deplorable Condition by reason of the want of love to Jesus Christ? Do you not see the Curse of God hangs over your Soul? Can you reply to this proof, or deny it? or will you still hold to your old Conclusion, that you shall not be thus accursed; like to what is recorded, *Deut. 29. 19.* *And it shall come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.* Behold, a man blessing himself, whom the Lord declared accursed! But what then? Is the Curse the further from him, or the Blessing nearer to him? Read on *Verse 20.* *The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him: and the Lord shall blot out his name from under heaven: 21. And the Lord shall separate him unto evil, out of all the Tribes of Israel, according to all the curses of the Covenant, that are written in this book of the Law.* It is but a poor shift to lull your Con-

Consciences asleep with groundless hopes of escaping the Curse, contrary to the express word of God, who will not suffer one tittle of it to fall to the ground, though in the accomplishment and fulfilling of it millions of Sinners fall into Hell. The Curse then being certainly to fall upon the Final-Non-Lovers of Christ, the third thing in order follows, to open to you what kind of Curse it shall be, to be *Anathema* when *Maran-atha*, accursed when the Lord shall come.

---

## C H A P. IV.

*Ten Properties of the Curse upon Non-Lovers of Christ.*

1. **T**O be *Anathema* when *Maran-atha*, will be to be cursed with a dreadful curse. This is more general, and the following Properties will shew it to be so dreadful ; so dreadful, as will make your Joints to tremble, your Knees to knock together, your Faces gather paleness ; for you will be cursed by God himself ; and as to be blessed by God is the greatest Blessing, so to be cursed of God is the sorest Curse : A great *Emphasis* is laid upon those words, where God calls a People, a People of My Curse, *Isa.* 34. 5. When the Church prayed against her Enemies, it was a sore Petition ; *Lam.* 3. 65. *Give them sorrow of heart, thy curse unto them.* If the Devil should curse you, yet God may bless you ; if men should curse, yet God might bless you ; as *David* begged, in *Psal.* 109. 28. *Let them curse, but bless thou.* As if he had said, If I have God's blessing, I will not fear wicked mens cursings : for when they curse, God can turn it into a blessing ; *Deut.* 23. 5. *Nevertheless the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.* The form of the rash and wicked Speech of ungodly men, much given to cursing, shews it to be a dreadful thing to be cursed of God, when they say, *The Curse of God fall upon*

you; *The Curse of God overtake you*; they mean the forest, the heaviest, the greatest Curse, by the Curse of God: but though men might wish you so accursed, yet you might be far from it; but if you love not sincerely the Son of God, then the Curse of God will overtake you, light, and lie upon you; and then you will be accursed indeed. Oh now love Christ indeed, that you might then escape the Curse indeed, which else will be a Curse indeed; heavy indeed, and indeed intolerable.

2. To be *Anathema* when *Maran-atha*, accursed when the Lord comes, *will be to be accursed totally*; all the Sinners shall lie under this Curse; his *Body* shall be cursed, and his *Soul* shall be cursed; as the Curse in this world falls upon all that belong to the Disobedient and rebellious: *Deut. 28. 15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee. 16. Cursed shalt thou be in the city, and cursed shalt thou be in the field. 17. Cursed shall be thy basket, and thy store. 18. Cursed shall be the fruit of thy body, and the fruit of thy land; the increase of thy time, and the flocks of thy sheep. 19. Cursed shalt thou be in thy coming in, and cursed shalt thou be when thou goest out.* So when the Lord comes, thou shalt be cursed in all thou art; in thy *Body*, and all the parts thereof; cursed shall be thine *Eyes*, that were as Windows to let vanity into thy heart; Cursed shall be thine *Ears*, that hearkened to the Enticements of Sinners, but not to the Commands and Calls of God; Cursed shall be thy *Hands and Feet*, that

that acted wickedly, and carried thee on in ways of Sin: Cursed shalt thou be in thy *Soul*, and in all the Powers and Faculties thereof; Cursed shall be thine *Understanding*, that never was enlightened with the saving Knowledge of Jesus Christ. Cursed shall be thy *Will*, that never made choice of him for thy Saviour, and thy Lord. Cursed shall be thy *Conscience*, that did not effectually stir thee up to look after, and to hasten to Jesus Christ. Cursed shall be all thine *Affections*, that thou shalt be constrained to confess that Love that was set upon the World, and Sin, which should have been better placed upon Christ, was cursed Love. Those Desires which run out after Vanity, which should have been upon the wing in moving after Christ, were cursed Desires; and those Delights which are fetched from the Creature, and from sinful Objects, were cursed Delights; and that Hatred, which I had to Christ, and his ways, which should have risen against Sin, was cursed Hatred. Thus, as now, where the Love of Christ doth not rule in the Heart, Sin is spread all over, so then the Sinner shall be cursed all over.

In this Life Spiritual Curses upon the Soul are the heaviest Curses, as Blessings on the Soul are the best of Blessings. When men will not be persuaded to love the Lord Jesus, but will love their Cups, and their Whores, and their Profits and Sporting Pleasures, better than Christ; but after long wooings of Grace, and intreaties of Mercy; after many strivings of the Spirit, and Calls of Conscience, and waitings of patience, they will love their Sin, and not Christ, the World, and not Christ; God, and Christ, and Holy Spirit, may give them up to

the

these vile and cursed Affections, and say to them as Christ cursed the Fig-tree, on which there was no Fruit, *Mark 11. 13, 14, 20, 21. Never fruit grow on thee more.* Sinner, wilt thou not love me? never Repentance be found in thee; never Pardon be bestowed on thee. Wilt thou not love me! let him love his Swearing still, let him love his filthy unclean doings still: Let him remain under hardness of heart to his dying day. What should I do with him? my Ministers have begged on him to give me his Love, and he will not; my Spirit hath strived with him, but he will not: What, will he not? not love me! No, then let him love what he will. This is a great Curse upon the Soul of a Sinner while Christ defers his coming. *Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.*— Some have had great Parts, and with them they have not loved Christ, and their Parts have withered away, Christ hath cursed them. Some have performed many Duties, and were forward Professors, but all this while they prayed, and heard, and received, they loved not Christ, and Christ hath cursed them, and they are turned prophane. Some are given to Swearing, and Whoring, and Drinking; and it is not only their Sin, but the Curse of God upon their Souls, that he hath given them over, because they have refused to love his Son. *Psal. 81. 11. My people would not hearken to my voice; and Israel would none of me. 12. So I gave them up unto their own hearts lust; and they walked in their own counsels.* *Hos. 4. 17. Ephraim is joined to idols, let him alone.* My Spirit let him alone; my Ministers let him alone; my Ordinances let him alone; Conscience let him alone; let

let all let him alone ; he is stubborn, wilful, and perverse ; his heart is joined to his Profits, and to his Pleasures ; *Let him alone*, let him take his course, and walk in the foolish imagination of his own evil heart ; An heavy Curse in this life.

But when *Maran-atha*, the Lord comes, these Curses on the Soul shall be settled, fixed, never removed. This was the man that never loved me ; now, let him never repent, except it be with a vain, empty, self-tormenting Repentance : Now, let him be without Holiness for ever, and without Love to me for ever.

3. To be *Anathema*, when *Maran-atha*, shall be to be *curst with a bitter Curse*, without any ingredient of the least Blessing, to allay or mitigate the bitterness of it : Then shall he have sorrow without joy, mourning without mirth, darkness without light, pain without ease, misery without mercy, all evil without the least good, and all this without end, and therefore without hope ; this Cup of Cursing, because it shall be so pure without mixture, shall be so exceeding, so inconceivably bitter. *Rev.*

14. 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of his holy angels, and in the presence of the Lamb.* 11. *And the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night.*— A bitter Cup, a bitter Curse ; more bitter than the water of Jealousie that caused the Curse, which a woman drank that had given her love to another man, and had trespassed against her husband ; the Water was bitter Water, and the Curse a bitter Curse ; for it made  
her



her belly to swell, and her thigh to rot, and she was a curse among the people, Numb. 5. 27. This bitter Curse at the coming of Christ, shall come into thy bowels like water, and like oil into thy bones; it shall be unto thee as the garment which covereth thee, and for a girdle wherewith thou shalt be girded continually, *Psal.* 109. 18, 19. It shall imbitter thy thoughts, thy soul, thy very being, and make thee cry out, Oh this is a bitter place! this is a bitter state, a bitter condition, exceeding bitter! My loving of the World, and Sin, was not so sweet, as this is bitter: That seemed to me once as sweet as Honey, but this is more bitter than Gall. But here is my Wo, which makes it still more bitter, the sweet is gone, and the bitter remains; the sweet will never return, and the bitter will never be gone. I did put bitter for sweet, and sweet for bitter; but now I cannot: The bitter is so bitter, that I cannot put it for sweet, nor imagine it to be so. Oh I never thought the sweet delight I took in what I loved, would have brought upon me this bitter Curse, or me to these bitter Torments!

4. To be *Anathema* when *Maran-atha*, will be to be accursed publicly and openly before all the world; to be accursed before blessed Angels, and cursed Devils; to be accursed before the blessed Saints, and other cursed men. Thou didst openly declare thy love of Pleasures, thou didst openly follow such courses, that all might see are inconsistent with sincere love to Christ, and thou shalt be openly accursed. Or though thou didst openly pray, and publicly hear, and profess the ways of Christ, yet

didst secretly in thy heart love something else more than Christ, yet for thy secret hypocrisie thou shalt be publickly accursed.

Before the greatest Congregation that ever eyes beheld; before a greater number than ever yet at once were gathered together, even before Millions of Angels, before all that shall be found alive at Christ's coming; and all that have been dead, that shall then be made alive, even all People, of all Nations, and before them shalt thou stand, and be declared a cursed wretch, because thou didst never love the Blessed Son of God. What shame shall then confound thee, and what confusion shall then cover thy face, when thou that thoughtest thy self a blessed man, and others thought thee to be blessed, that thou and they were quite mistaken! When Christ before them all shall pronounce a sentence upon thee, whereby thou art published to be accursed, and commanded with all the Plagues and Curses of God upon thy soul and body, to *depart into everlasting fire, prepared for the devil and his angels*, Mat. 25. 41.

5. To be *Anathema* when *Maran-atha*, is to be cursed *Positively*; sentenced down to positive pains, to real positive torments; so great, so grievous, so many, so extreme, continual, and universal, that shall wring out a confession from thee, Now I am accursed indeed. To lye in these flames that cannot be quenched, to burn in this fire in which I cannot be consumed, is such a Curse, so intolerable, that will make thee curse the day in which thou wast born, and curse the time thou ever livedst in this world, because not better improved, to escape that

Curse

Curse thou liest under in that world. When thou shalt cry out, and roar, *Wo is me, poor miserable wretch! I am tormented in this place, and cannot have one drop of water to refresh and cool my parched tongue! Wo is me, poor cursed Caitiff! I am in pain, in pain, in extremity of pain, and here is no ease! alas! here is no ease! I toss and tumble in this bed of flames, and cannot rest! If I wander from one side of Hell unto another, I cannot find one corner where I might have a little rest! O cursed creature, that I loved not Christ! If I had loved Christ as much above the world, as I loved the world above Christ, I might have been among the blessed Saints, and not in the midst of such a cursed Crew! Had I loved Christ so much more than Sin, as I loved Sin more than Christ, I might have been a blessed one; but because I did not, O cursed Caitiff, that I did not! I am now this cursed Caitiff! Who can be in these Torments, and not acknowledge the Curses of the Lord have overtaken him? Who can feel what is here to be endured; and yet who can endure to feel it, which yet in feeling must be endured, and not reckon himself as cursed as curs'd can be? This I was told, for want of Love to Christ, would be my cursed state; the Lord is come, and now for want of Love, it is my cursed state. I was told, If I love not Christ, I should be Anathema when Maran-atha; I did not love Christ, and now Maran-atha, and I am Anathema.*

6. To be *Anathema* when *Maran-atha*, will be to be cursed *privatively*; with the loss of God, of Christ, of Heaven, of the society of Saints and Angels, and of all the joys and happiness that God hath prepared for them that love him; shall then be openly cast out of God's Favour. You cast off Christ,

Christ, and that is your sin, and Christ will cast you off, and that will be your Curse. The love of your heart is not towards Christ, and that is your Sin; and God's Face and Favour shall not be towards you, and that will be your Curse. Can he be blessed that loseth God, that is our blessedness? Must not he be cursed that lies under the punishment of cursed Devils? Now you love not Christ, and yet you will be confident that you shall escape Hell, and obtain Heaven, and be blessed: But if you continue without Love to Christ, you will be shut out of Heaven; and where then? Do you know of any other place (whatever Papists dream) but Hell? and when out of Heaven, and in Hell, what a poor Blessedness will your groundless confidence bring you to.

7. To be *Anathema* when *Maran-atha*, will be to be finally accursed. While Christ doth tarry, if you are not in a good and blessed state one day, you might be another: Tho last Lord's-day you were in a miserable condition, yet this you may (and oh! that you might) be translated into a better: If not this, if you live till the next, you may be then; tho you should desire to get out of a cursed dangerous condition this day, before the next, for this day is yours, the next might be none of yours. But when Christ shall come, that will be the last day, and there shall not be a next: Therefore to be accursed that day, will be to be sent away with a Curse upon your Souls, without any succession of a Blessing.

When Christ was upon the earth, the last act he did relating to his Disciples, was an act of Love.

his Valedictory act was an act of Benediction, *Luk. 24. 50. And he led them out as far as to Bethany, and he lift up his hands and blessed them. 51. And it came to pass, that while he blessed them, he was parted from them, and carried up into Heaven.* And when Christ shall come again, the last act relating to them that love him not, shall be an Act of Justice, and Vengeance, and Wrath; and his Valedictory act, an act of Malediction; and after this, no act of Mercy, of Love, or Favour to them, therefore shall be finally accursed.

8. To be *Anathema* when *Maran-atha*, will be to be accursed *without an appeal to any higher Court, or superior Judge, for such none is.* If it were the last thing that Christ would do to them, yet if they could remove their Cause, and have an Hearing in another Court, and before another Judge, they might hope the Curse may be repealed, the Sentence whereby they are declared accursed, might be changed, and their sad condition altered for the better; but this cannot be, for all Judgment is committed to the Son, *John 5. 22.* And all men must stand or fall, live or dye, be damned or saved, according to the Sentence that Christ shall pass upon them. *2 Cor. 5. 10. For we must all appear before the judgment-seat of Christ, that every one might receive the things done in his body, according to that he hath done, whether it be good or bad.* And in the description of the Process of the day of Judgment, we find, without appeal to any other, the Execution shall certainly follow; and those whom Jesus shall pronounce blessed, shall go into Eternal Life; and those whom he shall declare accursed, shall go

into Everlasting Punishment. *Mat. 25. 43: Come ye blessed of my Father ——. Vers. 41. Depart from me, ye cursed ——. Vers. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.*

9. Therefore to be *Anathema* when *Maran-atha*, will be to be accursed with an irrevocable Curse. Tho they should cry, call, beg for a Blessing, with greater importunity than *Esau* did, who cried with a great and exceeding bitter cry, and said unto his Father, *Bless me, even me also, O my father, Gen. 27. 34.* Yet the Lord Jesus at that day will be inexorable, not to be intreated; but as *Isaac* said concerning *Jacob*, *I have blessed him, and he shall be blessed*; so Jesus shall say concerning them that loved him, *I have blessed them, and they shall be blessed*; and to them that hated him, *I have cursed you, and ye shall be cursed.* So much we learn from *Luke 13. 25.* When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, *Lord, Lord, open unto us*; and he shall answer and say unto you, *I know you not whence ye are.* 26. Then shall ye begin to say, *We have eaten and drank in thy presence, and thou hast taught in our streets.* 27. But he shall say, *I tell you I know, not whence ye are, depart from me all ye workers of iniquity, Mat. 7. 22.* Many will say to me in that day, *Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* 23. And then will I profess unto them, *I never knew you; Depart from me, ye that work iniquity.* Christ in these Scriptures speaks of many who shall find the door shut, themselves excluded, shall

shall be importunate for admission into a state of Everlasting Blessedness, by knocking, calling, Lord, Lord, Open to us: But Christ doth disown them, and denieth their request. They plead their prophesying, their hearing, their eating and drinking in his presence, casting out of Devils, and doing many wonderful works in his Name: But Christ replies; All this you did, but you did *not love me*, and ye were not lovers of me, for ye were workers of iniquity; and a Lover of Christ, and a Worker of Iniquity, (as this Phrase is used in Scripture) a man cannot be at the same time: So that such as shall then be so cursed as to be shut out of doors, are past recovery, past hopes of Mercy, past a possibility of being blessed. And therefore

10. To be *Anathema* when *Maranatha*, will be to be accursed with an *Eternal Curse*: For be they must for ever; dye they cannot; shake off the Curse they cannot; therefore cursed they must be for ever. For a man to be accursed all his days, would be a sore judgment; but for a man to be accursed to all Eternity, is beyond conception heavy and grievous. To live for ever, and to be accursed for ever, is worse than never to have been, or to have their being turned into nothing.

All the Curses that men, void of the Love of Christ, do lye under in this world, they make light of. If they are cast out of God's Favour, it is a great Curse; but now they are merry under it: If they have no Grace, it is a great Curse; but they do account it no Curse; they have none, and they desire none: But there are Curses waiting for them, and shall be poured out upon them at the coming

of Christ, which in the other world shall be heavy indeed, and intolerable; and under them shall have a merry heart no more for ever. For to be *Anathema* when *Maran-atha*,

Is to be Curfed

{ Dreadfully, because  
 { Totally,  
 { Bitterly,  
 { Publickly,  
 { Positively,  
 { Privatively,  
 { Finally. Therefore  
 { Uncontroulably. Therefore  
 { Irrevocably. Therefore  
 { Eternally.

CHAP.



## C H A P. V.

*Eight Reasons why Love is so strictly required, that Christ must be Loved, or the Sinner accursed.*

**T**HE Fourth general Head in the Method propounded, is, *Why there is such a flat necessity of our sincere Love to Christ, for the escaping of this described Curse?* Why God doth so much insist upon our Love unto his Son, that whosoever doth not love him, shall be *Anathema*.

This is not to be understood *exclusively*, as if other Graces and Conditions were not also necessary; for in other Texts we find, that for want of Faith, this Curse will overtake many, *Mar. 16. 16. He that believeth not, shall be damned. John 3. 36. He that believeth not the Son, shall not see life, but the wrath of God abideth on him. And for want of Repentance, Luke 13. 3. Except ye repent, ye shall all likewise perish. And for want of Conversion, Mat. 18. 3. Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Joh. 3. 3. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. And for want of Obedience, Heb. 3. 18. And to whom swear he, that they should not enter into his rest? *et idcirco dixerunt, but to them that were disobedient; translated, believed not.* Sometimes the condition is expressed by the term of a *new creature*, *Gal. 6. 15.**

For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. Sometimes Faith and Love are put together, Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. And indeed all these are requisite, and are found together in the same person; for he that hath Faith, hath also Love, and he that hath Love, doth also Repent, and he that Repents doth also obey; and he that doth Believe, Love, Repent, and Obey, is a New Creature.

Yet Love is thus insisted on for such Reasons as these.

1. Love commands the whole man; for it is in the Will, which is the commanding Faculty. Love

1. Commands and sets on work all the other affections. If a man love Christ, it sets Desires on work, if he be absent; it sets Joy on work, if he be present; if Christ be absent, and the Soul doth see a probability of obtaining him, Love sets Hope on work: If there be any impediments that hinders a man in his prosecution, it sets Anger on work for the removal of them.

2. Love commands the thoughts and mind: For love to Christ sets the mind on thinking on Christ, and meditating upon him. The mind doth muse upon what the heart doth love: Where love is fixt, the thoughts do dwell. Psal. 119. 97. O how I love thy Law! it is my meditation all the day.

3. Love commands all the outward members of the body. Love to Christ doth set the Tongue to speak of Christ, and for him; the Ear on hearing of his Word; the Eyes in seeing the tokens of his Love

and

and Goodness; the *Hands* in acting, and the *Feet* in walking to those places and duties where Christ is to be found, and enjoyment of him to be had.

2. *If Christ hath our love, he hath our all*: And Christ never hath his own from us, till he hath our Love. Love withholdeth nothing from Christ, when it is sincerely set upon him. Then he shall have our *time*, and he shall have our *service*, and he shall have the use of all our *Parts*, and *Gifts*, and *Graces*; yea, then he shall have our *Estates*, *Liberty*, and our very *Lives*, when he calleth for them.

As when God loveth any of us, he will withhold nothing from us that is good for us, no, not his own only begotten Son, *Rom. 8. 32.* And when Christ loveth us, he giveth all unto us, his *Merits* to justify us, his *Spirit* to sanctify us, his *Graces* to adorn us, his *Glory* to crown us; so when any of us love Christ sincerely, we lay all down at his feet, and give up all to be at his command and service, *Rev. 12. 11.* *And they loved not their lives unto the death.*

3. *Love gives the denomination to a man, according as the Object is which he superlatively loveth*: For as is the Love, such is the man; and as is the Love, such might you boldly call the man: If he be a lover of Honour, he is an *Ambitious* man; a lover of Pleasure, a *Voluptuous* man; and if he chiefly love the World, he is a *Covetous* man; if he love Holiness, he is a *Religious* man; if the things above, an *Heavenly-minded* man; and if he love Christ with a predominant love, he is a *Sincere* man, *Cant. 1. 4.* *The upright loveth thee.*

4. *Without Love all other things, tho never so many, great, and excellent in themselves, are not acceptable*

unto God. He regardeth not your *Prayers*, if you do not love him : He matters not your *Hearing*, if you do not love him ; all your *Almsdeeds* are poor things in his esteem, if you do not love him ; yea, all your *Suffering* for Religion, and for Christ, are nothing, if you do not love him. If a man could Preach like an Angel, and yet not love him, he should not be accepted by him, *1 Cor. 13. 1.* *The I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2. And tho I have the gift of prophecy, and understand all mysteries, and all knowledge ; and tho I have all faith, so that I could remove mountains, and have no charity, I am nothing. 3. And tho I bestow all my goods to feed the poor, and tho I give my body to be burn'd, and have not charity, it profiteth me nothing.* Love therefore is above all these, for all these without love are nothing.

5. *Love makes us most like to God ; for God is love, 1 Joh. 4. 8.* And God loveth Christ above all the men on earth, and above all the Angels in Heaven ; therefore calls him his Beloved Son, *Mat. 3. 17.*

God loveth	}	All men with a Common Love,
		<i>Joh. 3. 16. Tit. 3. 4.</i>
		Holy men with a Special Love.
		Angels with an Higher Love. Christ most of all, who is the Son of his Love, <i>Col. 1. 13.</i>

So our Love is gradual ; we ought to love all men with some degrees of Love, Holy men and Angels with an higher Love, and Christ with the highest Love.

Love. And when we love as God loves, our Love makes us most like to God.

6. *Love is the highest improvement of the faculties of our Souls.*

1. We have *Understandings* to know God and Christ: And Love to God and Christ is the highest improvement of all our knowledge; for if we know him and not love him, the more we know of him, the more our knowledge doth increase our sin, and will aggravate our condemnation.

2. We have *Wills* to chuse the Lord Jesus Christ, and when we chuse him, Love is the improvement of our Will, in taking complacency in him who is the Object of our choice.

3. We have *Consciences* that do dictate to us that Christ is best, and best for us; and then we improve those dictates when we love him; else all those dictates of Conscience are lost, and come to nothing.

4. We have *Memories*, wherein the *Sayings* of Christ to us, the *Sufferings* of Christ for us, and the *Benefits* of Christ bestowed upon us, should be lodged and laid up; and when we love him, we shall love to remember all these things that we have by him and from him, and himself that is Purchaser and the Donor of them.

But if our Love is predominantly placed upon any thing below Christ, all the Powers of the Soul are debased; the *Reason* of man is degraded in contriving the getting of such ignoble and sordid enjoyments as his highest end; the *Will* is debased in chusing of them, and the *Memory* in being stuffed with the remembrance of them, forgetting God and

and Christ, and better things; so that a man is more a brute than a man, without sincere Love to Christ.

7. *Love is the end of all other Graces, and in which they terminate their Operations.* Our knowledge of Christ endeth in our loving of Christ, our believing on him, hoping in him, trusting to him, like so many streams, at last run into the Love of Christ.

8. *Love is the Everlasting Grace, that shall abide and be in use and exercise, when the usings of other Graces shall cease.* There are some Graces suitable especially to our state of imperfection in this world. To live by Faith, to Repent, and Mourn for sin, to live in hope of the glory that is to be revealed, to wait till we be possessed of the Mansions that are above, to desire all the good that is promised to us, but not yet conferred upon us.

But hereafter Faith shall be turned into Vision, Hope into Fruition, Desires into Possession, waiting into Obtaining. And then we shall thus believe no more, nor hope, nor desire, nor wait; but then we shall love still, yea, more than ever, more abundantly, yea, perfectly, without diminution; continually, without intermission, and eternally, without cessation; in which respect, among the three *Cardinal Graces*, Love hath the preheminance, 1 Cor. 13. 13. *Now abideth faith, hope, charity, these three, but the greatest of these is charity;* because it is the longest in duration. So that those that love Christ sincerely here, shall love him perfectly hereafter, and be for ever blessed in that love. But those that love him not on earth, cannot love him in the other world; and for want of such Love, shall be accursed for ever.

## C H A P. VI.

*The Application of the Doctrine.*

**T**HE last thing propounded in the method of this Subject, is the *Use and Application* of it; to bring it down to our own hearts, to work this truth upon our Minds, Consciences and Affections. And now, O that God would help me, and Christ would help me, and the blessed Spirit of God and Christ would so help me, and give me lively words, a lively Heart, lively and inflamed Love to blessed Jesus, and your immortal precious Souls! that I might speak and apply this great Truth, as becomes a man that doth believe, every one of you before God in this Congregation this day must be *Anathema*, when *Maran-atha*, if you live and die void of love to Jesus Christ! as becomes a man that doth believe you must be blessed or cursed, damned or saved for ever, as you are prevailed with, or not prevailed with, to give Christ your Hearts, and hearty love! as becomes a man that doth believe your Everlasting State is much concerned in this one point that now is before us! Alas! Methinks I do foresee the great multitudes that this *Anathema* will fall upon. Methinks I see the Lord a-coming, methinks I hear the Trumpet sounding, and the Voice calling to the Dead, *Arise, and come to judgment*; Come ye cursed Souls that have been in the Infernal Lake, and appear before my Bar; come ye

cursed

curſed Bodies, awake, ariſe, and ſtand before my Judgment-Seat; and let thoſe curſed Souls be again united to thoſe curſed Bodies, and now be both curſed together, and curſed for ever, and let both be inſeparably linked together to endure this Curſe to all eternity. *Moſt* thinks I ſee them coming, but unwillingly; they come, but with fear, and trembling; with horreur, and amazement.

Now, what is to do now? now, *Maran-atha*, and now every one of us that loved not that Lord that now is come, muſt be *Anathema*. O woful Souls! O miſerable Sinners! O curſed Caitifs! What ſhall we now do? and whither ſhall we now go? do? that we ſhould have aſked before this day, that the Lord is come. Do? We ſhould have done that which we did not do; and now muſt go thither, whither we would not go. O that we might rather ceaſe to be, than to be what we muſt for ever be; and go, from whence we never muſt return; and feel what will make us cry and roar, toſs and throw, and be for ever reſtleſs, and the more reſtleſs, becauſe hopeleſs and remedileſs. O, Sirs, my Heart is pained, my Bowels roul within me, my Joints do ſhake with trembling, for fear leſt any of you, that pray in this place, and hear in this place, ſhould fall under this Curſe, when the Lord ſhall come.

The Uſes of this Doctrine ſhall be,

1. By way of Inference or Inſtruction, what things from hence may be deduced and learned.

2. For



2. For Reprehension or Reproof; aggravating the Charge against such as love not the Lord Jesus Christ.
3. For Examination or Trial; distinguishing the Non-Lovers of Christ from such as do sincerely love him.
4. By way of Entreaty or Exhortation; That as you would escape this Curse, be careful that you get this Love to Christ.
5. For the Comfort, Encouragement, and Joy of such as love the Lord Jesus Christ in sincerity above all.

---

CHAP.

---

## C H A P. VII.

*Under the first Use we might learn these Lessons,  
or deduce these Ten Corollaries.*

I. **G**OD only hath power to curse any of his Creatures. He that made us can only really and effectually make us a Blessing, or a Curse. Sin might meritoriously subject us to the Curse, but God only can inflict all the Curse that Sin doth deserve. Wicked men might with others accursed, and do; but their wishing them to be so, doth not make them so: By cursing others, they might sooner bring a Curse upon themselves, than upon those whom they do curse; let them beware of this, that cannot speak of some persons, but with a Curse in their mouths; *Psal. 109. 17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. 18. As he clothed himself with cursing, like as with a garment; so let it come into his bowels like water, and like oyl into his bones. That Cursings as well as Blessings belong to God, Balaam himself did teach. Numb. 23. 7. And he took up his parable, and said, Balaak the King of Moab hath brought me from Aram, out of the mountains of the East, saying, Come, curse me Jacob, and come despoil Israel. 8. How shall I curse, whom God hath not cursed? or how shall I despoil whom the Lord hath not despoiled?*

Therefore when we find holy men of God in Scripture using *Imprecations and Curses*, we must not draw

draw them into Example, to fill our Mouths with Curses against any; for there is not the same reason betwixt us and them.

1. When they cursed, they had the gift of discerning of Spirits, whereby they perceived, such were designed by God unto destruction, as a Reward of their cursed Sinning, against whom they used such fearful Imprecations of Eternal Damnation: *Acts* 8. 20. Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21. Thou hast neither part, nor lot in this matter; for thine heart is not right in the sight of God. 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. This like is to be said of David's cursing of his slanderous Enemies, under the person of Doeg, Achitophel, or Judas, praying against his Person, Family, Name, Honour, Estate, and Eternal Salvation. *Psal.* 109. 6. Set thou a wicked man over him, and let Satan stand at his right hand: 7. When he shall be judged, let him be condemned; and let his prayer become sin. 8. Let his days be few, and let another take his office. 9. Let his children be fatherless, and his wife a widow. 10. Let his children be vagabonds, and beg; let them seek their bread in desolate places. 11. Let the extortioner catch all that he hath; and let the stranger spoil his labour. 12. Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children. 13. Let his posterity be cut off, and in the generation following, let their name be blotted out, &c.

2. The Imprecations of such men in Scripture might be taken rather as Predictions, than as Curses; or at least

least *imprecating Predictions*. They speaking by the Spirit of God, foretold what Curses would be inflicted by God upon them, for their Sin, and in a way of sin overtake them.

3. There is a *Ministerial*, and a *Magisterial* cursing. The one is to *make* any thing or person accursed, as the desert of Sin; the other is to *pronounce*, with or declare any thing or person accursed; and this is all that men can do. Therefore though men pronounce *Anathema* against some, without cause, as the Pope and his Councils against Protestants, we need not be terrified therewith, else the most happy men might be the most accursed. 2 Sam. 16. 12. *It may be the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.*

II. This doth teach us the evil nature of Sin, and what a cursed thing it is, as being the meritorious cause of all the Curses that befall any of the Creatures of God. If Sin had been kept out of the World, curses had never come into it: But Sin made way for the Curse, and brought it in; the commission of sin was the introduction of the Curse. Gen. 3. 14. *And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all catiel, and above every beast of the field. 17. Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.* Sin and the Curse are so linked together, that Christ only that can take away the Sin, can remove the Curse. Gal. 3. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* If Curses be heavy, Sin cannot be light; and if the Curses be great that are due to Sin, Sin that procures them cannot be so small a matter as the most make of it.

Would

Would you flee from the Curse, and yet run into Sin? would you escape the Curse, and yet live in Sin? what is this, but as if you would drink poyson, and hope you shall live? run into the fire, and imagine you shall not be burnt? Do you cry out under the Curse as a grievous pain, and yet look upon Sin as the greatest pleasure? Is the Curse dreadful, and do you look upon Sin as delightful? Is the Curse intolerable, and can Sin be profitable? Oh learn to look upon Sin through the Curse, and then Sin will appear to be a cursed thing indeed.

III. *Sin doth cross and thwart the natural Principles which are graven by the finger of God upon the hearts of all men.* If you ask whether Sin be now in man's lapsed state according to the nature of man? I answer, with this distinction, there is the *corruption of Nature*, and so Sin is according to our Nature; as natural for man to sin, as it is for light things to ascend, and heavy to descend; and there are the *Principles left in corrupt Nature*, and so Sin is still against Nature. In corrupted Nature there are yet remaining Principles that beget an aversion from Misery, and an inclination for the obtaining of Happiness; desires to avoid the Curse, and to procure Blessedness; but Sin is a thwarting of both these; that you cannot sin, but you go against the very Principles left in corrupted Nature, as preservatives to keep down the Corruption of Nature.

Who is there among you all, but hath innate Desires to escape the Curse of the Great God? or can you desire to be accursed by him? Who is among you that hath not innate desires to be happy and blessed for ever? or can you fling away, or shake off

all desires of being blessed? you might as soon cast off the Nature of men. A Prophane *Eſau* cried out for a Blessing, *Gen. 27. 34. And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father. 36. — And he ſaid, haſt thou not reſerved a bleſſing for me?*

Oh then ſay, Be gone, O curſed Sin! be gone; I will baniſh thee out of my heart: for thou art not only contrary to the *Nature of the bleſſed God*, nor only contrary to *Innocent Nature*, but even alſo to my *Humane Nature*, though corrupted. Thou art not only oppoſite to a Principle of Grace implanted in the New Creature, but to the Principles which God in mercy hath left in my Corrupt Nature, that curſed Sin might be oppoſed, ſtriven againſt, and for ever abandoned by me. I would be bleſſed, but thou wilt make me curſed; I would avoid the Curſe, but thou wilt bring it upon me. If I cannot be a wilful Sinner, but I muſt be a curſed Creature, I would rather ceaſe to be ſuch a Sinner, than to remain for ever ſuch a curſed Creature. If I cannot have the bleſſing of God, and my Sins too, I had better be without my own Sins, than be without God's Bleſſing.

IV. *Men will be the moſt miſerable, or the moſt happy of all the viſible works of God.* For amongſt theſe, Man only is capable of proper Bleſſings, or proper Curſes; for thoſe only are capable of penal Evils, that are capable of moral Evils. Therefore when you read of other things being curſed, the Curſe is not on them properly, terminatively and ultimately, that is on the Creature, in it ſelf, for it ſelf, or from

it self; but only improperly, and relatively, in respect to man, and so other things have been cursed in reference to man.

1. To shew what man hath done. So Gen. 3. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. 18. Thorns also and thistles shall it bring forth to thee. The barrenness with which the Earth is cursed, in not bringing forth good Fruit, and its abounding with Briars and Thorns, are both as Rods for the scourging of sinful man. So also is that Catalogue of Curses in Deut. 28. 14, 15, 16, 17, 18, &c.

2. To shew what man should do. So Mar. 11. 14, 21, 22. Christ cursed the barren Fig-tree, to teach man the duty of fruitfulness to the glory of God, or the duty of having faith in the power of God; for upon the Disciples observation how the Fig-tree was withered away, Christ said to them, *Have faith in God.*

The unreasonable Creatures have not the knowledge of God, and the senseless Creatures cannot feel the power of God; therefore these as they cannot be properly blessed, so nor accursed. But Man hath understanding to know God, and hath sense to feel the power of his Anger; therefore since among all God's visible Works, man is only the subject of proper blessings, and proper Curses; he will of all these be the most happy, or the most miserable: If he obtains the Blessings of God, the most happy; if he lie under the Curses of God, the

most miserable. Those that get the Blessing, shall dwell, and live, and reign with the blessed God, with blessed Jesus, and with his blessed Angels; but those that lie under the Curse, must be tormented with cursed Spirits, *cursed men, with cursed Devils* for ever. So then, except you love Christ, better you had never been rational Creatures; a Toad, a Dog, a Serpent, will not be in so bad a case as you will be: In a *natural* sense it is better be a Man than a Beast; but in a *Theological* sense, it is better to be a Beast than a Man that will never love the Lord Jesus Christ.

V. *Sins of Omission expose men to the Wrath and Curse of God, and to Eternal Damnation, as well as Sins of Commission*: For it is, for not loving of Christ that a man is declared to be *Anathema*. And when the Curse shall be openly and publickly pronounced, and by Christ be thundered out against men at the last day, the Reason given is Sins of Omission; *Matth. 25. 41. Then shall the king say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. 42. For I was an hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in; naked, and ye clothed me not: sick and in prison, and ye visited me not.*

These are charged, not with taking away their Meat, but with not giving; not with casting them out, and banishing Christ in his Members, but with not taking them in; not with putting them in Prison, but with not visiting them when they were there, and for this they are declared to be accursed, and sentenced to go to cursed Devils.

What



What a *sandy Foundation* then is the hope of multitudes built upon; That because they are not openly prophane, they bless themselves, and make no question but God will bless them too. Like the *Pharisee*, Luke 18. 11. *God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.* Thou proud *Pharisee*! What if thou art no *Swearer* by the Blood and Wounds of Christ, yet thou art no *Lover* of Christ, and for that thou shalt be accursed. Thou blind *Pharisee*! What if thou art no *Reproacher*, or *Persecutor* of Christ, yet thou art no *Lover* of Christ, for this thou shalt be accursed. Thou Self-deluding *Pharisee*! What if thou art no *Blasphemer* of his Sacred Name, no *Opposer* of his holy Ways; no *Drunkard*, no *Adulterer*, no *Thief* nor *Robber*, yet thou art not a *Christ lover*, and for this thou shalt be *Anathema*. What if thou art not as other men be, while thou art not what thou oughtest to be? What if thou art not as this *Publican*, while thou art not as this man that loveth Christ? the Blessing of God belongs not to thee, but the Curse of God, and his Wrath shall overtake thee. Oh look about you, and search and see what Sins of Omission you are guilty of, repent and mourn for them, or else you will be cursed and damned for them.

VI. *It is an easie thing for a man to fall under the Curse of God.* It is but forbearing to love Christ, and how easie a thing is that? It is but denying Christ your Heart, your hearty love, and the Curse is your own, and how easie a thing is that? to obtain the Blessing is hard, is exceeding difficult; for there must be weaning of our love from the

World, and getting that under our feet, which was predominant in our hearts, and how hard a task is this? there must be calling off the love of the heart from Sin, which was as our right Eye, or right Hand unto us, and how difficult a work is this? there must be a loving above all, what we hated more than all; and an hating above all, what we loved most of all; and thus to turn the stream of a man's Affections is exceeding difficult.

There must be *striving* to an Agony, *Luk. 13. 24, 25.* there must be *wrestling* with Devils, *Eph. 6. 12.* with God himself, so as not to let him go, except he bless us; *Gen 32. 24, 26.* there must be *fighting*, and *watching*, and maintaining our spiritual Warfare, *2 Tim. 4. 7.* there must be *running*, as for life, *1 Cor. 9. 24.* all this to get the Blessing, when the Lord shall come; all hard and laborious.

But it is the easiest thing in the world to come under the Curse and Wrath of God: Nay, it is hard not to have it come upon us. What mean then the most of men to take so much pains to bring the Curse of God upon them? what need you be at so much labour to undo your selves? what needs such *swearing*, *sweating*, in a way of Sin, as if you were *striving* to get to Hell; as if you thought you could not go thither *fast* enough, nor get thither *soon* enough? what need you rail at the People of Christ? and revile the ways of Christ? and rent and tear his holy Name, in your prophane, polluted Mouths? Hell might be had with lesser pains: and if cursed you **WILL** be, cursed you **MAY** be, without wearying of your selves in committing of Iniquity: *Sit still, and you will run to Hell; do nothing, and you will soon be there.* It is but letting Faith

Faith, and Repentance, and Christ alone; it is but forbearing what you ought to do, and the Curse will fall upon your Soul, and stick fast to you for ever.

It is easie to do what you should not, to love the World more than Christ. It is easier not to do what you should, not to love Christ, and for the easier of these you may be as sure of Hell, as if you were there already: therefore hold your Hands, and Tongue, and Feet, from sinning so fast, from making such speed and haste, from committing sin *manibus pedibusque*; with all our might and power; for if not loving of Christ, not believing on him, not repenting for sin, will, and doth expose you to the Wrath and Curse of God: Good Lord! how easie a thing is it to be overtaken with it.

VII. Must such as want love to Christ be thus accursed? Then what great care and Conscience should Ministers have to preach the Lord Jesus Christ unto the People with that plainness and power, that Christ might have their love, and they might have the blessings of Christ? Cursed must the People be that do not love Jesus Christ, then cursed must the Preacher be that preacheth himself, and not Christ, and studieth to set out his own Gifts and Parts, that men might admire him for an *Eloquent Orator*, for his *lofty Style*, for his *fruitful pregnant Fancy*, and as the Phrase now prevails, for his *fine English*, or for a *profound Philosopher*, or a *great polemical Divine*; while by his starched Sentences, seraphical Notions, and needless Pulpit Disputations, and manner of Expressions, he soars aloft above the Peoples Capacities, and casts a veil upon their

Eyes, as if he studied in preaching of Christ, to hide Christ from their Understandings; while he preacheth to instruct them in the knowledge of Christ, he clouds the Doctrine of Christ, and makes the plain necessary Truths to be obscure, that after his polite Discourse, poor ignorant Souls remain as ignorant as before, as if he stood amongst a thousand People that must be damned, and cursed with everlasting Curses, if they love not Christ, to flourish his Parts, to get the name of a great Scholar, in making *easy things hard, and hard more hard*; when the true use of Learning (and great Learning it) is to make hard things easy, and to bring things sublime and lofty, down to the capacity of the meanest in the Congregation, that hath a Soul that must be damned or saved: Alas! it would make a serious man to tremble, when he thinks all these People stand upon the brink of Eternity, and if Death jog them, they fall and enter into it; and when he heareth the Preacher speak with lofty *Rhetorical* Strains, great swelling Words, as if he were making an Oration in the *Schools*, not considering the Ignorance, the weak Capacity, of hundreds of his Auditors. Can he think that Servants that have precious Souls, and many ignorant and unlearned Trades-men, that are taken up with the matters of the World all the Week, can be profited on the Lord's Day with such a Style, or manner of expressing the great things of God, that though it be their *Mother-tongue*, transcends their Apprehension, almost as much as if he spake in an unknown Language, and so indeed is no better than an *English Barbarian* to the People.

What cursed Pride is this, to seek Applause from men, when he should be gaining Sinners to Christ? to seek to have their *perishing breaths*, when he should seek to save their *Immortal Souls*? What cursed doing is this to stand in Christ's stead, and commend himself, instead of commending Christ? What though Christ be the Subject of his Discourse, when his Discourse upon that Subject is so managed, that it *glides from Christ, unto himself, both as the Subject, and the End*? In hatred to such doings, I was about to say, What cursed Preaching is this, wherein dying Self is sought to be advanced in the esteem of dying People; when Blessed Jesus should be so set forth, that he might be magnified in the hearts of all, be loved by all, be received by all, and immortal Souls so loving, and receiving of him, might be for ever saved and blessed by him? And what is the end of all? that he might be revered for his Parts, extolled for his profound adorned Language, and have the common Vogue of a man of more than ordinary Wisdom: A Wise man! and *through his wisdom ignorant Souls do perish*: a Wise man! and by his preaching with the enticing words of man's Wisdom, even by the preaching of the only Saviour, in the words which man's Wisdom teacheth, and not the Holy Ghost, the Devil goes away with, and makes a prey of the Hearers Souls, who in hearing do not hear, neither do they understand; *not because the Hearers are such Fools, but because the Preacher is so wise*. Let him pass for a Wiseman in his own Conceit; let him be esteemed a Wiseman by them that do admire him, because they do not understand him, nor the worth of Souls, nor the weighty work

work and end of Preaching, but with me he shall never pass for a wise Preacher, who had rather be a Fool for Christ, than wise for my self; for in such a place and work in being wise (in the reprovèd sense) for my self, I should be found an egregious Fool. He that preacheth so that *no man can* rationally contemn him, and yet *every man understand him*, and thereby wins Souls to set their love on Christ, is a Wiseman, and a Learned Preacher; when he that preacheth so, that few or none of the meaner Capacities, which are the greater number, can understand him, any further than to understand they do not understand him; and so the People perish for want of knowledge, under the sound of profoundest knowledge, shall have little thanks from such People at the Judgment-day; and what Reward he shall have from Christ, when he comes to take an account of Ministers for preaching, and People for hearing, let him take into his serious thoughts, and learn of Learned Paul, who hath left a pattern of the wisest Preaching, 2 Cor. 4. 5. *For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake, lest not preaching Jesus the Lord, but himself, as if he were more than a Servant, and Jesus not Lord, he find, when Preaching and Hearing are ended and cease, Maran-atha, and Anathema, be joined together.*

VIII. Must they be cursed that love not Christ? *then know, that outward Prosperity and this Curse are consistent.* A man might be a prospering man in this World, and cursed in this World, and in the World to come.

Do you see many, whose Lives declare they have no sincere love to Christ in their Hearts, thrive and abound in outward Enjoyments? not love Christ, and yet are strong: not love Christ, and yet are rich: not love Christ, and yet be in honour: What then? Might not a man in health be a cursed man? nay, the more strength he hath, the more able he is to do the Devil Service, and so his strength is a curse unto him. The more he enjoyeth of the World, the more he hath to love, and the more he loves it; and so his Enjoyments are a curse unto him, when they keep him from placing his love upon Jesus Christ. Have you not read, that mens Blessings are cursed; *Mal. 2. 2.* *If ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts; I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. God threatens to curse wicked mens Blessings; I will curse your blessings. I will! that is not to do now, I have cursed them already.*

Many are apt to call the proud happy; *Mal. 3. 15.* The Rich, though bad, are thought by many to be blessed: a great mistake! all men might see their outward Blessings, but all have not eyes to behold the inward Curses that lie under those outward Blessings. Is it not a Curse to have Riches without Grace? to have our Portion and Blessings, and all in this Life? to prosper in the World, and to be every moment in danger of Hell? do you look upon it to be such happiness to have all for the Body, and nothing for the Soul? to have Earth, and nothing of Heaven,

Heaven, and nothing to shew for them? You read of some that have their Portion in this life on Earth, *Psal. 17. 14.* and you might read that their Portion on Earth is a cursed Portion, *Job 24. 18.* and was it not so with the Rich man spoken of in the Gospel? that on Earth had his *purple robes, and fine linen, and sumptuous costly dishes every day.* O happy man! but stay till you hear the end: He died, and whither then? to Hell. Where is now your happy man? and what is his condition there? what, there he finds more pain, than on Earth pleasure: there he feels more torment and terror, than all his days on Earth had pleasure and delight; *Luk. 16. 25.* But *Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Remember! that vexeth, not easeth: in thy life-time; but that was but for the time of life, which then was short and sweet; but this Life where now I am, more properly called Death than Life, is long and bitter: receivest thy good things; but amongst them all hadst not a good God, a good Conscience, nor one good Fruit of the Spirit; no, not so much as love to Christ; but now he is comforted, and thou art tormented; he is blessed, and thou art cursed: he is happy, and thou art miserable. Behold the change! the world's blessed man, is now the cursed man: and he that was the miserable man in the esteem of the World, is now the blessed man.*

Then do not judge of Blessedness or Misery by the prosperity or poverty of this World, but  
by



by the graces of the Spirit, or want of them in your hearts; particularly by your love, or want of love to Jesus Christ. For it is not said, *Let him that is not rich, but let him that loves not Christ, be Anathema, Maran-atha.*

IX. Must all that love not Christ be cursed; then tremble at the thoughts of the great number that shall be cursed. There are but few comparatively that have sincere Love to Christ, therefore but few comparatively that shall be blessed by entering into Eternal blessed life: *Mat. 7. 13. Enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat. 14. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

Many for want of Love to Christ will not bear his Cross; but all that want this love Finally, shall bear his Curse. The number of the Curse-bearers, and Non-lovers of Christ, shall be an equal number; so many, and no more.

Consider then what multitudes there are, that love other things more than Christ, and see what vast numbers of men shall be accursed.

1. How many are φιλάδοροι, Lovers of pleasures more than lovers of Christ? 2 Tim. 3. 4.

2. How many are φιλάργυροι, Lovers of money more than lovers of Christ? They prize their Silver above the Saviour, and part with him to keep that, Luke 16. 14. 2 Tim. 3. 2.

3. How many are φιλότιμοι, Lovers of honours more than lovers of Christ? John 5. 42, 44. and and 12. 43.

4. How

4. How many are *gluttons*; *Lovers of themselves* more than lovers of Christ? 2 Tim. 3. 2. And indeed sinful self-love is the very heart and core of the carnal man, and the great Idol of all unconverted sinners. Principles of selfishness are the rise of all their actions, and self is the end and scope at which they aim in all they do; and so set up self in the room of God and Christ; and love carnal self, when they should love Christ, and so shall lye under the Curse, when they would have a Blessing. Few love Christ, and few blessed by Christ. Most are void of love unto him, and most shall be accursed at his coming. Is it an hard saying? If hard, yet true. Is it a hard saying? But it will be harder feeling, when the Curse shall fully be inflicted.

XI. Shall every one that loves not Christ be *Anathema*, when *Maran-atha*, accursed when the Lord shall come? *then the day of Christ's coming will be a doleful day to the Non-Lovers of Christ.* Then all the World shall be divided into cursed ones, and blessed ones. You love not Christ, and yet bleis your self; but I pray you consider *Maran-atha*, the Lord comes. You glory in your Estate, though Christ hath not your Heart; but I beg of you, that you would remember *Maran-atha*. You put the Curse, and the Evil day far from you; but I beseech you let *Maran-atha* sound in your ears. Then! Oh then, you shall curse the day that ever you were born! you shall curse the time that you lived under the Gospel, and heard of Christ, but did not love him. You shall curse your self for your wickedness, madness and folly, that so lovely a Christ was set before you, and you had

not  
say,  
C  
not  
did  
of  
to  
I h  
I n  
Voic  
lou  
dep  
ne  
lov  
hin  
An  
hin  
con  
I  
wo  
ple  
go  
go  
Co  
Cu  
So  
an  
at  
ry

not an heart to set your love upon him; and say,

Oh cursed heart, that would love the World, and not love yonder glorious Christ! Oh cursed Will, that didst chuse the Vanities of the World before the Son of God! Oh cursed was that love which I gave up to the Creature, and did deny to Christ! How can I hold up my head now to behold that Christ, whom I never had an heart to love? How can I hear that Voice; and yet it is so great, so thundering, and so loud, that I cannot but hear it, commanding me to depart like a cursed Wretch, when I never did, and never would hearken to his Voice, calling to me to love him, and to give my Heart and Affections to him? Wo is me! now Maran-atha, and now I am Anathema. Wo is me! the Lord is come, and with him wrath is come; and banishment from Heaven is come. Wa, wo, wo is me! the Lord is come, and I feel fear and trembling is come: ten thousand woes to me, for the Lord is come, and now complete damnation comes: the Lord is come, and I must go. I poor Wretch must go: go? Whither must I go? to a cursed place: to whom! Alas! to cursed Company: But how! wo is me! like a cursed Wretch, Cursed most bitterly; cursed finally, totally, Body and Soul, and all eternally; for I had no Love for Christ, and now Christ hath no Blessing for me.

When it is said throughout the World, Maran-atha; then the World will ring with this Cry, every one that loves not Christ, is now Anathema.

## C H A P. VIII.

*Twenty Aggravations of want of Love to Christ.*

**T**HE Second Use doth bring a Charge and an Accusation against you, for not loving the Lord Jesus Christ. Some openly declare by their actions and manner of conversation, That they do not love him. Some openly pretend Love to Christ, but really have no love unto him, Ezek. 33. 31. *And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.* Love to Christ is in their mouth, but love to the world is in their heart. Some say they love him, but God knows they do not. John 5. 42. *But I know you, that ye have not the love of God in you.* No! Do you know how great a sin this is? Why then do you make so light of it? Why then are you no more ashamed, that you want this love? Would you not be ashamed if this report went of you, That you did not love your Wife, your Children, or your Neighbour? And is it not an incomparably greater sin and shame, that you do not love the Lord Jesus? The only Son of God, the only Saviour of lost sinners. How is it that you do so seldom or never bewail the want of love to Christ, in your Prayers; or scarce put it in amongst the Confession of your Sins? What? do you love your Gold, and not your God? Or do you make your Gold your God, and then love your

your Gold, instead of loving the true God? Can you love your Silver, and not the precious Saviour? Are you bound to love your very *Enemies*, and yet have no love to him that would be your *surest, greatest, and most faithful friend*? What shall I say? *Good Lord*, I am ashamed, and blush to say, which yet is true of too many of the sons of men, that they both can and do love their very *beasts*, their *dog*, their *horse*, and all their *cattel*, and yet will not be prevailed with to love *thy Son*, thy only Son, and by thee, beloved Son! Nay, what shall I say? That you do love your very *lusts*, and *filthy sins*, that will destroy and damn you for ever, and yet not love that *only Lord and Jesus* that would save you from your sins, and from Hell for ever. What can I say? but that you love not Christ, because you love your sin so much.

Oh horrid shame! Love Deformity and not Beauty? Where are your eyes? Surely your love to sin is blind. O monstrous Lover! Love that which is worst of all, and not him that is best of all! Where is your reason? Have you lost the understanding of a man? Hath sin bereaved you of your wits? Then oh Madness and Folly! Are you so fond of sin, as to be damn'd for it? Are you so foolishly fond of this world, as for the love of it to be hated of God, and banished out of his Glorious Presence for ever? Is your Soul so clogg'd with flesh, and sunk so deep into it, that it can rise no higher in its love, than sensual, earthly, and fleshly delights and pleasures? Will this love be so sweet in the review, as you think it is in the present taste thereof? Is this so vile a thing, so base and sordid love, that sets you below

the rank of men, not to be reprov'd? For this are you not justly blamed?

Blamed! yea, and justly reckoned an *Anabima*, that hath such an incomparable Object as Christ propounded to him, and yet will not love him? Whose Excellencies are set forth, and yet he seeth no Beauty in him? That when there is nothing in the world so suitable to a sinner, as Christ, and yet will you be so perverse as to imagine, and your heart maintain, that Riches are more suitable, and Pleasures are more suitable, and Christ and the things of Christ, the only inconvenient things for you? If you do not think so, why do you do so as you do, in denying him your love? *Are you not to be blamed*, that when yet you might have Christ; are not past a capacity, a possibility of having Christ, and all his benefits and good by him, that you do not turn your love unto him? *Are you not to be blamed*, when you thus do vilifie that Blessed Lord that none can over-value? Will not you pass for a sinful wretch, among all wise and serious men, nay, with God and Angels, that you have a will for the world, and for the empty vanities of this life, but no will for Christ, for a full, and All-sufficient Christ? When you do prefer fading enjoyments of a transitory life, before a durable good in eternal life? Tell me, I beseech you, is not he deservedly a wretch, whom neither the Excellencies of Christ himself, nor all the benefits he might have by him, will move him to set his heart upon him? What do you think? What do you say? Have you done well or ill in not loving Christ? Well, you dare not say; Ill, you are loth to say; because

by so saying you will condemn your self. What then? Condemn your self, because you have not loved him; and love him now, that you might not be condemned by God, and cursed by Christ, for not loving him at all.

But because the want of love to Christ is such an horrid, loathsome sin, and yet lamented but by a few, as if it were in our days almost accounted for no sin at all, I shall endeavour to aggravate the hainousness thereof in *Twenty* particulars, propounded to you by way of questions, and let me intreat you to weigh them with a serious mind, and when Right Reason shall dictate a true answer, seek out some secret place, where you might weep bitterly for this odious sin, want of love to the Lord Jesus Christ.

I. *Not love Christ! What is this, but a crossing of the end of God in making thee a man? In setting thee above the beasts of the field? In giving thee a more noble and more excellent soul, than he hath given to the unreasonable creatures? Hath not God given thee a soul capable of knowing Jesus Christ? And what shouldst thou know him for, if not to love him? Hath not God given thee a will to go forth in his actings upon the most sweet and suitable Objects? And what is that but Christ? Hath he not put such an affection as Love into thy heart? And dost thou think in thy Conscience, it was that thou mightest love the world, and not his Son? Thy self, and not his Son, but*

thy self in opposition to his Son? Thy sin, and not his Son? Canst thou imagine that God made thee a man, and not a beast, that thou mightest love him no more than beasts can love him? Then it had been enough if God had made thee a beast, and not a man. Or dost thou repent that God hath given thee the Nature, the Reason, and the Love of a man, that thou wilt not place it upon himself, for which end he made thee a man? If thou dost repent that thou art a man, and not a beast, then chuse the Love and Pleasures of a beast, and refuse the Love and Pleasures of a man, and that as a man thou art capable of. If not, why dost thou not answer the end of thy creation?

Dost thou not see that all the Visible Works of God do that for which they were made? Did not God make the *Sun* to give light unto this World? And dost thou not see what haste it makes to set, and in the morning thou perceivest, when out of view, it kept its course, and hastened to rise to give its light to this our Hemisphere again? Did not God make this *Earth* to bring forth Fruit for the comfort of man? And dost thou not daily eat thereof? Did not God make other Creatures for the use and service of man? And do they not do so? And hath not God made thee, and made it thy duty to love him? Why then dost thou not do it.

Oh monstrous perverting of the Creation of God! And that in the best of his visible works. If the like were done by other creatures, how soon



soon wouldst thou be weary of thy life? If the Sun should withhold its light, what a dungeon would this world be? If the Earth should bring forth nothing but Briars and Thorns, it would yield thee nothing but vexation and sorrow. If the creatures should use their power and strength against thee, as they do in serving of thee, thou wouldst judge it better to want them, than to have them. And shall all that was made for man answer their end, and not man, that was made more immediately for God himself? But a man that wants Love to Christ, is become worse than the beasts that perish, *Psal. 49. 10.* Better thou hadst never had the heart of a man, if Christ hath not thy heart.

II. *Not love Christ! What is this, but a thwarting the end of all Christ's undertaking for thee, as thy Redeemer?* When man had sinned away the Holy Image of God, and turned his heart and affections from God to the Creature, man might have feared him, but never have loved him, *Gen. 3. 10. I heard thy voice in the garden, and I was afraid.* — Sin had brought such an aversion in the heart of man from God and all good, that without Christ's undertakings for man, man could have loved him no more than Devils.

Why did the Son of God become the Son of Man? Why did he shed his Blood, lay down his Life? Why did he suffer, sweat, bleed, and dye? Why did he bear our Punishment, satisfy Divine Justice, endure the Wrath of God, the Rage of Men and Devils, but to bring man back again to God, from whom he had departed? And that the

stream of man's affections might be turned again into its right Channel?

Couldst thou not have loved the World, and Self, if Christ had never dyed? Couldst thou not have loved thy Pleasures and thy Sins, if Christ had never died? And having died, wilt thou love no better? Hath he come from Heaven to gain thy Love, and shall he not have it? Hath he given himself a Ransom to deliver thee from thy Captivity, and paid thy Debt, for which thou shouldst have gone to the Prison of Hell, to gain thy Love, and shall he not have it? Hath he given his Life for thine, his Soul for thine, in dying when thou shouldst have dyed, and all this to gain thy Love, and shall he not have it?

What thinkest thou? Was Christ weary of the Bosom of his Father? Was it more honourable for him to dwell in flesh on earth, than with the Father of Spirits in Heaven? Was it not infinite Condescension, for his Deity to be veiled with the rags of our Humanity? Or was Christ prodigal of his Blood, or weary of his Life; or did he love and chase such cruel Scourgings, such Contempt and Scorn, such a cursed, shameful, painful Death for themselves? Surely all this was for some great and noble end; which end thou doest, as much as in thee lies, by thy not loving him, frustrate, and render unattainable; for if all men should deny him their Love, as thou dost, where would be the Reconciliation betwixt God and man, Remission of Sins, or Salvation of Souls, which Christ died to procure? Will God be reconciled to that man that doth not love him? Or can that man that loves not him be reconciled unto God? Or doth not Reconciliation

ciliation without Renewals of Love, sound like a contradiction? Or shall Remission and Salvation be vouchsafed to them that never love him? Behold then the greatness of this sin, in its thwarting the wonderful Undertakings of Christ for man's Redemption.

III. *Not love Christ!* What is this but an opposing and withstanding all the Operations of the Spirit? For do not all tend to this, That you should Love the Lord Jesus? What do all *Convictions* tend to, in shewing thee thy lost estate, the vanity of the world, the emptiness of the creature, the impossibility of Salvation by any other, but that thou mightest look after him, and make him the Object of thy Love? What meaneth the *Illumination* of the Spirit, in enlightning of thy mind in the knowledge of Christ, to see and discern the *Fulness* and Sufficiency of Christ; the *Fitness* and Suitableness of Christ; the *Freeness* and the Willingness of Christ, but that thou shouldst fix thy Love upon him? What do all the *Persuasions*, Strivings, and Wooings of the Spirit tend to, but Love to Christ? Was ever any more solicitous for the love of another, than the Spirit hath been, that Christ might have thine? And shall all, and thine only Answer be, *I cannot love him, I will not love him?* No? Why not? Canst thou better place thy Love? Canst thou find in Heaven or Earth, a more suitable Object? Yet art thou resolved to give no other answer, but that in *Jer. 2. 25.* *I have loved strangers, and after them will I go. I have loved the world, and I will love it; I have loved my pleasures, and I will love them; I have loved my sin, and so I will still.* Why so resolved,

solved, poor sinner! Why so resolute? Should not the world be a stranger to thee, and thou to the world? Should not sin be a stranger to thee, and thou to sin? What though? I have loved these strangers, and after them my heart and love shall go. Indeed! then let all men judge, God and Angels judge what an opposer thou art to all the Workings of the Spirit to the contrary.

*IV. Not love Jesus! What is this but fearful sinning against the most gracious Attributes of God?*

1. *Was it not love in God to give his Son to be a Saviour? And wilt thou sin against this Love, in not loving him that by Love was given for thee? Was it not so infinite, so great, so wonderful, that no mortal man can comprehend it? John 3. 16. God so loved the world, that he gave his only begotten Son. — Is it not such manifest love, that all the Devils in Hell cannot deny it to be love? 1 John 4. 9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Was it not preventing Love in God to give his Son for thee, before thou gavest, or couldst give thy love to him? 1 John 4. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. And is it not a great sin against such great love, and a manifest sin against such manifest love, not to love him with a following love, that so far loved thee with a preventing love?*

2. *Was it not Infinite Wisdom in God to find out such a way, that Justice might be fully satisfied, and free Mercy might be richly manifested? That sin might be punished to the uttermost, and yet the sinner saved*

saved to the uttermost? Sin punished, and the sinner pardoned? If all the Angels in Heaven that excel in Wisdom and Knowledge, had been called to *Counsel*, they could never have thought of this way for fallen man's recovery, which is the product of the Infinite Wisdom of God, and by the Church made known to Angels. *Eph. 3. 10. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.* What greater folly then can there be, than to sin against such Wisdom?

3. *Was it not Goodness in God to accept of Christ's sufferings for thy Sinning?* Of Christ's Death, instead of thy Damnation, if thou wouldst believe on him and love him? And wilt thou slight this Goodness, by withholding thy love from him?

4. *Was it not patience in God to wait so long for thy Love?* Might he not have damned thee for thy first refusal? And have taken thy first denial for thy final answer? And have scorned thy love, after thou hadst so long given it to the world and sin, and denied it unto his Son? And when in thy wicked heart thou hadst once said, *Thou wilt not love him*; God in his righteous judgment might have said, *I have thine answer*; and for this, *Thou shalt not love him*. If God had been thus quick and short with thee, who hast been so slow to love his Son, what a deplorable condition would thy Soul have been in this day, and to all Eternity? But if God hath waited so many years, and doth still wait, if perhaps thou wilt change thy mind, return unto thy wits, and give a wiser answer? Wilt thou still abuse his Patience, by persisting in the denial of thy love to Christ? Take heed lest his Patience towards thee should

should end, before thy Love to Christ begin; for then when thy Punishment for not loving of him doth once begin, it shall never end. The longest Patience turned into Wrath, thou shalt find the longest and the hottest Wrath, and most fiery Indignation.

V. Not love Jesus! *What is this but an utter subverting of the whole design of the Gospel, and refusing life and salvation by the Covenant of Grace?* God gave to innocent man a Law and Covenant of Works, but he quickly transgressed that Law, and thereby by that Covenant Happiness became impossible to man. After that, God gave a Law and Covenant of Grace to fallen man, and established the same in the Blood of his Son; and will you also refuse Life and Happiness by going on in your sin of not loving Christ? For hereby

- |                    |                          |   |              |
|--------------------|--------------------------|---|--------------|
| 1. The Conditions  | } of the Go-<br>spel are | { | Neglected.   |
| 2. The Threatnings |                          |   | Slighted.    |
| 3. The Commands    |                          |   | Disobeyed.   |
| 4. The Promises    |                          |   | Undervalued. |

1. *The Conditions of the Gospel, and Covenant of Grace are neglected.* The great Article, the *Sum and Summary* whereof is, *I will be your God, and ye shall be my people*, Heb. 8. 10. *I will love you, and you shall love me; my heart shall be towards you, and your heart shall be towards me: I will love none like you, and you shall love none like me.* How is this done? Can you love him while you do not love him? Hath God and Christ your hearts, while the world and sin have your hearts? 2 Cor.

6. 18. *I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* That is, I will pity you as a father, and love you as a father doth his children, and much more; and ye shall love me as sons and daughters love their father, and much more. A son, and not love! a daughter, and not love! such sons and daughters are bitterness to their Parents; and so are ye to Christ.

2. *In not loving Christ, the Threatnings of the Gospel are slighted, and set at nought by thee.* It is dreadful to lie under the Curses of the Law; but it is more terrible to fall under the Curses of the Gospel. It might make thy heart to shake within thee, to have the Curse and not the Blessing of thy Maker; but it might make thy heart to sink within thee, to have the Curse and not the Blessing of the Redeemer. What else doth he do in the words of the Text? What else is it but a Curse, to be judged, accounted, declared to be unworthy of Christ? Unworthy to be pardoned by him, and saved by him; that is, *not fit to be saved by Christ, nor fit to be delivered from hell, or taken up to heaven.* Mat. 10. 37. *He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.* Or wilt thou bless thy self tho thou hearest this Curse? Like the man, Dent. 29. 19. *And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, tho I walk in the imagination of my heart, to add drunkenness to thirst.* So then; Tho I do love the world, and sin, and self, more than Christ, I shall have Peace, and Pardon, and Eternal Life.

Shalt

Shalt thou so? How wilt thou come by it? From whom wilt thou have it? Will God spare such a man? Shall not his Anger smoke against him? And the Fire of his Indignation burn him up till he be consumed? Or burn him, tho by burning he shall never be consumed. If it were a man, thou mightest say, Let him curse, *Psal. 109. 28.* But wilt thou say of God, of Christ, Let him curse, who cares? Let him curse, who fears his Curse? Thou careless sinner! God will make thee care, and if thou dost not fear, God will make thee feel the weight of his Anger; and when thou shalt feel what now thou dost not fear, thou shalt not make so light a matter of it.

3. *The great Command of God, by not loving of him, is disobeyed; Matth. 22. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment.* The Lord Jesus is a great King, a great Saviour. The Command to love him is a great Command, which if thou dost not do, upon this account thou art a great Sinner. If a great Swearer, then ye say, such a one is a great Sinner, a great Drunkard, and therefore a great Sinner; and so he is. But thou art no Drunkard, no Swearer, yet not a Lover of Christ, for this, I say, thou art a great Sinner; for thou livest in daily disobedience to the great Command.

4. *By not loving of Christ, the Promises of the Gospel are undervalued; if thou wouldst love him, he promiseth thee a Crown of life, Jam. 1. 12. he promiseth thee all the good that thou dost want, or canst desire*



desire; the pardon of Sin; the Favour of God; deliverance from Hell, the Happiness of Heaven. Oh what Inducements of Love are these! What Motives! what Incentives! what madness to lose all these for the love of the World, for the love of a nasty, filthy Lust! Wilt thou still say, all these shall never gain my love to Christ? nor move me to set my heart upon him? Thou sayst, *thou sayst not so*, but I say, and God knows *thou dost so*: and is it not as bad to do so, and not say so; as not say so, and yet do so, when thy doing so, is as if thou saidst so: So! how? why as if thou saidst, *Rather than I will love Christ, I will never be pardoned; rather than I will love Christ, I will go without the Favour of God, without the Joys of Heaven; I will be damned, and go to Hell, rather than I will love Christ; sayst thou so? or wilt thou do so? is the Love of Christ so grievous to thee? take thy choice, and when thou art in Hell, and damned there, thou shalt never love him.*

VI. *Not love Christ! what is this but odious Ingratitude for the greatest Kindness to the Children of men?* Suppose thou wast in debt, and unable to pay, therefore must be cast into Prison; one discharge thy Debt, wouldst thou not love him? if not, would not all say, thou art unthankful? Suppose thy self to be in *Turkish Slavery*, and one redeem thee, wouldst thou not love him? Suppose thou art condemned to dye, and one procures thy Pardon, wouldst thou not love him? or bear the brand of an ungrateful Person? Thou wast in *debt to God*, and hadst nothing to pay; thou wast in *slavery to Sin*

Sin and Satan; thou wast at enmity with God: *condemned to dye, in danger of Hell, unfit for Heaven, the Justice of God did flame against thee: the Wrath of God did lie upon thee; Hell and Devils waited for thee.* None could help thee, but Christ; satisfy for thee, but Christ; purchase thy Pardon, but Christ; save thee from Hell, and bring thee to Heaven, but Christ: *nor He neither without suffering, bleeding, sweating, dying: without bearing the punishment of thy sins; giving his Soul for thine, his Life for thine; and after all this, art not thou to a wonder unthankful, if thou wilt not so much as love him? wilt not let the Heavens be astonished! and the Earth amazed, and all the Creation of God blush, and be ashamed at the unthankfulness of sinful men! that hear, that for their sakes Christ was scourged, buffeted, crowned with Thorns; his Side pierced with a Spear, Nails driven through his Hands and feet, was arraigned, condemned, accused, condemned and crucified, and yet will not love a Christ scourged for them; a Christ groaning under the burden of their Sin; a Christ sweating under the heavy load of the Wrath of God, will not love a weeping, bleeding, crucified Christ, when all this was endured in their room and stead.*

VII. *Not love Christ! is not this damnable contemning and despising of him? Is it not a setting him at nought? it is spoken of Christ, Psal. 22. 6. A reproach of men, and despised of the people. And Isa. 53. 3. He is despised and rejected of men. He was despised, and we esteemed him not. The Septuagint translate the word by ἡδεύω, which is used of Christ*

in the New Testament, *Luke 23. 11.* And *Herod with his men of war set him at nought, and mocked him—* *Act. 4. 11.* *This was the stone which was set at nought by you builders—* What we greatly love, we highly value: what we love not at all, we value not at all, and that we do despise. And is it not sin enough to despise the People of God, but wilt thou also despise the Son of God? not enough to despise the Word and Ways of God, but wilt thou add this to it, to despise the only begotten Son of God? *Not to love, and to despise, is all one; Matth. 6. 24.* *No man can serve two masters; for either he will hate the one, and love the other; or he will hold to the one, and despise the other.* Is this no evil in thine eyes? Is Christ that is honoured by the Father, contemned by thee? Is he the joy of Angels, the delight of Saints, and is he thus set at nought by thee? Is he the Pearl of great price, and dost thou look upon him to be *mellow pretii*, of no worth? Is he the chiefest of ten thousands, and dost thou thus disdain and vilify him, as if he were the meanest of ten thousands? Canst thou value thy Riches, and love them, and not Christ? Canst thou value thy Relations, and love them, and not Christ? Behold, in comparison of Riches, Children, Life, thou despisest Christ, when thou shouldst depise these in comparison of Christ. *He that despiseth the word, shall be destroyed, Prov. 13. 13.* *He that despiseth his neighbour, stirreth; Prov. 14. 21.* *He that despiseth his father's instruction, is a fool, Prov. 15. 15.* *He that despiseth his mother, the ravens shall pick out his eyes, Prov. 30. 17.* What then is he, and what shall be done to him that despiseth Christ? VIII. No

VIII. *Not a lover of Christ ! what art thou then but an hater of him ? there is no medium between these two. Love him thou must, or hate him thou dost. Matth. 6. 24. He will hate the one, and love the other. Matth. 12. 30. He that is not with me, is against me. He that doth not so love him, as to have him rule him, doth hate him. Luke 19. 14. But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us.*

Shouldst thou hate thy Lusts, and love the Lord ; and dost thou love thy Lusts, and hate the Lord ? I intreat thee, tell me, *What hath he done unto thee, that thou shouldst hate him ?* as Christ reasoned with them that so hated him, that they stoned him ; *John 10. 32. Jesus answered them, saying, Many good works have I shewed you from my father, for which of those works do ye stone me ?* So let me reason with thee ; Many a good Work hath Christ done for thee, for which of these dost thou hate him ? Hath he not come from Heaven for thee ? was he not wounded, beaten, scourged, and suffered death for thee ? for which of all these dost thou hate him ? hath he not made Salvation possible for thee ? dost thou hate him for that ? hath not he purchased a Conditional Pardon for thee, dost thou hate him for that ? hath not he intreated thee to consider thy own Soul, and to prevent thine own Damnation ; dost thou hate him for that ? hath he given thee any other cause ?  
thou

thou hast many reasons to love him, but no cause to hate him, as Christ himself asserteth. *Joh. 15. 25. They hated me without a cause, but for that hatred they shall not be punished without cause.*

**IX.** *Not love Christ?* *Art thou not blessed a confederate with the Devil, against God and Christ?* And joinest in with the Devil against Christ? And dost thou not in this rather obey the *Destroyer* than the *Saviour* of thy Soul? Christ calls, *Give me thy love*, but thou dost not. Satan perswadeth thee to withhold thy love from Christ, and so thou dost. Christ saith, *Give me thy heart*, *Prov. 23. 26.* but thou dost not. Satan saith, *Let the World have thy heart*, and so it hath. Canst thou displease Christ more than to deny him thy Love? Or canst thou please the Devil better? What meaneth this perverseness of thy heart? What mean these cross and crooked dealings, as if Christ were thine enemy, and the Devil thy friend? As if thy loving Christ would be thy ruine, and listening to the Devil were the way to happiness.

*Poor Sinner!* Will the Devil save thee? Christ would. Will he help thee into the favour of God, or up to Heaven? Tell me, what dost thou in thy Conscience think, doth Christ or the Devil most desire thy real good? Did the Devil suffer for thee? Christ did. Did the Devil dye for thee? Christ hath. Hath the Devil any love unto thee? Christ had so much as to shed his Blood, that if thou wilt hearken to him, thou mightest be saved by him. Why then, when Christ, the World and Satan, are striving for thy heart and love, dost thou

thou open to the World and Satan, and shut it against the Lord Jesus Christ?

X. *Not love Christ ! Dost thou not herein bear the Image of the Devil, and look more like a Devil than a man. Hath the Devil no love to Christ ? Nor hast thou. Oh what a thing is this, that a man on earth should love Christ no more than the Devils in Hell ? And is the likeness of the Devil thy Glory ? Is his Image thy Beauty ? And Conformity to Satan thy Dignity ? Or canst thou be saved more than the Devil himself, if thou lovest Christ no more than he ? Oh when the Accusation at the last day shall be broought against thee, This man hated Christ like a Devil : Did he so ? Away with him now unto the Devils. And that mans heart was no more towards Christ than the Devils. No ? Then let that Man and Devils go together, and be Damned together.*

XI. *Not love Christ ! Dost thou not carry thy self worse towards Christ than the Devils do ? And is not thy not loving of Christ worse in thee than it is in Devils ? because the greater love and kindness that Christ hath shewn to thee than ever he did to Devils, and the more he hath done for thee than he hath for them, the worse is want of love to Christ in thee than in them. Did Christ dye for Devils as he hath for thee ? Did he bear the punishment of their Sin, as he hath for thine ? Did he ever make Salvation possible to them, as he hath to thee ? Did he ever offer pardon to them, as he hath to thee ? Or did he ever sollicit them for their love, as he hath done with thee for thine ? Might not Devils say, we have*

not that cause nor reasons to love Christ as Men have? And might not we suppose, if the Devils in Hell were set in the same circumstances as Men on Earth, that some of the Devils might love him, when some men will not? However, when we consider the Texts that speak of *fallen Angels*, and how they are irrecoverably cast into blackness and darkness, and of *fallen men* who are *saveable*, it is sufficient foundation for this conclusion, That want of love to Christ is worse in men than it is in Devils. Concerning Gods just dealing with Sinning Angels, we read, 2 Pet. 2. 4. *God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto judgment.* And Epistle of Jude, ver. 6. *The Angels which kept not their first estate, but left their own habitation, be both reserved in everlasting chains under darkness, unto the judgment of the great day.* Not a word of a Saviour for them, but of Mankind the Scripture speaks of abundance of love and mercy: Joh. 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* Tit. 2. 4. *But after that the kindness and love of God our Saviour toward man appeared; and denieth that concerning Angels, which it doth affirm concerning Man.* Heb. 2. 16. *For verily he took not upon him the nature of Angels, but he took upon him the seed of Abraham.* Hath he done that for you, which he hath not done for Devils, and is not then want of love in you to him, a greater evil, than it is in Devils? Let this shame you that ye are not lovers of Christ.

XII. *Not love Christ! What do ye make of this but the beginning of Hell?* By the same reason as love to Christ is the beginning of Heaven. Love to Christ is the employment of the Saints in Glory, and to be without love to Christ is the frame of the Damned in misery. So much of hatred to Christ is in you, so much of Hell is in you, before you be in Hell.

XIII. *Want of love to Christ! Is not this the Daughter, and the Off-spring, of many foul abominations that are reigning in thy heart?* Doth it not suppose the predominancy of many other sins? As,

1. Doth it not suppose *Ignorance* of thy misery, Sins deformity, and of Christ's beauty, excellency and necessity?

2. Doth it not suppose *preceding Infidelity*? That thou dost not believe what God saith concerning Christ, nor what shall be thy portion, and thy everlasting miserable condition without Christ?

3. Doth it not suppose a *conceit of thy own Righteousness*, which if thou sawest to be insufficient, would Christ be thus slighted and disregarded by thee?

4. Doth it not suppose *Self-willedness*? Thou wilt love what thou wilt love, and not him thou shouldst love, come on it what will. Is it not plain wilfulness when thou canst give no reason why thou wilt not love Christ, *But because thou wilt not*?

5. Doth it not suppose *predominancy of sinful Self-love*? Carnal Self thou wilt love, and because



this in dominion is inconsistent with the love of Christ, thou dost omit the loving of him.

6. Doth it not suppose *fearfulness of God*, and of his Indignation? If this did awe thee, could Christ be thus neglected by thee?

7. Doth it not suppose *forgetfulness of Death and Judgment? Of Heaven and Hell?* Couldst thou without horror, think of dying without love to Christ; *When to dye so once, would be to dye for ever?* Without trembling couldst thou think of Judgment, when for want of love to Christ thou shalt certainly be damned, whenever thou appearest at his Judgment-bar? Or of *Heaven*, when thou must never enter into it? Or of *Hell*, when thou must certainly be cast into it for want of love to Christ?

8. Doth it not suppose *great carelessness of thine own Soul?* For canst thou love thy Soul, and not love Christ the Saviour of the Soul? Canst thou take care of the Salvation of thy Soul, and take no care to love him that is the purchaser, and the donor of eternal Salvation? Is such a *liver* of his in the heart void of the love of Christ? And wilt thou after this, make so light a matter of it?

---

XIV. *Want of love to Christ? Is it not the Mother of many horrid transgressions, and the Nurse, Maintainer, and Fomenter of them?* Love to Christ shuts the door of the heart against the temptations of Satan, the inticements of Sinners, and the allurements of the World; but the want of it sets it open unto all. Love to Christ would be a *Dam* to the stream of Sin, but the want of it is the plucking up the *Floodgates* thereof, that Sin might run out of the heart into the life with a swift current. Is not

the absence of love to Christ the cause of many commissions of Evil? Would it not bridle thy Tongue, restrain thine Hands, shut thy Eyes, stop thy Ears, and keep all these from being defiled with sinful actings upon sinful objects? Is it not the cause of the omission of good? Of praying, hearing, meditation, holy discourse? What goeth before, and what followeth after the want of love to Christ, as flowing and proceeding from it, maketh it a sin exceeding sinful.

---

XV. *Love not Christ! Have not then all the Ordinances of God been ineffectual as to thee? Have not Ministers preached in vain, and spent their labour for nought? And hast not thou heard in vain? And followed the means of Grace in vain? when by all the means thou hast not got this Grace of Love? What though thou hast obtained knowledge, is not that knowledge, without love to Christ, vain knowledge? What though thou art able to discourse of God and Christ, and Heaven, and the workings of the Spirit, without love to Christ, is it not (though concerning such great and weighty matters, yet) vain discourse? Have not all the calls of Mercy, the workings of Conscience, the wooings of Grace, the pleadings of Ministers, the intreaties of Love, the knockings of Christ, the strivings of the Spirit, the waitings of Patience, been all slighted and disregarded by thee? Are not all thy Prayers lost, and will not all thy Profession come to nothing, and thy hopes of Heaven perish, when for want of love to Christ thy Soul shall never enter into Heaven, but perish everlastingly?*

XVI. *Want of love to Christ! Is it not a mark and brand of a graceless Man? Is not the absence of love to Christ, inconsistent with the presence of any other saving Grace? Psal. 31. 23. O love the Lord, all ye his Saints. No love, no Saint: No Saint, no Grace in thee. If Loveless, altogether Graceless; for then,*

1. Thou art *faithless*, for didst thou believe on him, thou wouldst have sincere love unto him, for where there is Faith, it worketh by love, *Gal. 5. 6.*

2. Thou art *fearless* of God. Love and fear of God do sweetly concur: *Love is afraid to offend.*

3. Thou art *sorrowless*; that is, as to any holy, godly sorrow: For love to Christ would make thee sorrow for thy sin, for the absence of Christ, and love would cause thee to sorrow that thou lovest no more.

4. Thou art also *hopeless*, for there can be no solid ground of hope in him, when there is no love unto him. He that hopes for Heaven by the *merits of Christ*, without love to the *person of Christ*, his hope is a Fabrick without a foundation, the *Fools Paradise*: It is hope without a warrant, and in the end, when he misseth of the end of his expectation, will be found to be no better than rash confidence, bold and damnable presumption. For the greatest Professor, without love to Christ, is a Self-deluding Hypocrite, whose hope shall be cut off, and prove as weak, though spun as fine as a Spider's web, *Job 8. 13. And shall be as the giving up of the ghost, Job 11. 20.* And is the want of all Grace no evil in thine Eyes, when it brings punish-

ment that shall be *endless, caseless, and remediless*, upon all that were totally and finally Graceless.

XVII. *Not love Christ, Gods own Son! How then is God thy Father? Joh. 8. 42. Jesus said unto them, if God were your father, ye would love me—If ye be his creatures, and not love him, it is an aggravation of your sin, not to have love to him that gave Being to you; but though ye are his Creatures without love, yet ye are not his Children; but better never had been his Creatures if not his Children, for though ye should every day, with great confidence, say Our Father, without love to Christ, God will never own you as Children, nor give you Childrens Portions.*

XVIII. *Not love Christ! How canst thou then excuse all the love thou hast to other things from being sinful Love? So that the more thou lovedst, the more thou sinnest, because thy love to others is not subordinate to the love of Christ, but separate from it. To love other things and persons in Subordination to the love of Christ, is not a Sin, but Duty; to love other things and persons, and not Christ, or more than Christ, is not a Duty, but a Sin; and thus the love of your Estates is sinful Love. And the love of Husband, Wife, Children, and of your Selves, is therefore sinful Love, because it is above the love of Christ, for these should be loved in Christ, and for Christ, but you love them without Christ, and more than Christ, therefore all your love, without love to Christ, (though materially good) is sinful love, Mat. 10. 37.*

XIX. *Not love Christ!* Art thou not all this while treasuring up terrible Accusations in Conscience against the hour of Death, and day of Judgment? The time will come, and is at hand, when thou, and all thou lovedst, besides Christ, must be separated. Thou hast loved the World, and thou must leave it; thou hast loved thy Pleasures, and thou must bid adieu unto them; thou hast loved thy Relations, and thou must take thy farewell of them; and then, oh then, if conscience be awakened, if thou dost not go blindfold, and hoodwink'd, by the Devil, out of this World, wilt, in the bitterness of thy Soul, lament thy woful case, and say, *Oh! What have I done? What is this that I have done, to love what I must leave? I loved my Riches and now Death will take me from them. I have set my heart more upon my earthly Relations than upon Christ, and now Death is come to tear and carry me away from them. I have loved my life more than Christ, and now Death will put an end unto my life. And all these things that I have loved, now must lose. Oh! Had I loved Christ as I have loved them, Christ would not have left me; Death could not have separated him from me, but should have removed me nearer unto him. But this I did not, nor is now that this I never did, for now all my love proves vexatious love, to think and find that what I have loved, in one moment I have for ever lost!*

XX. *Want of love to Christ!* Doth not this make Damnation unavoidable? and the escaping of Hell to be impossible? For when thou dyest, whither

ther wouldst thou have thy Soul to go? To one whom thou never lovedst? While thou *didst* live, thou *didst* not, *wouldst* not love him, and after Death *canst* not. Canst not love him? Is Heaven a place for them that cannot love Christ? Heaven is a place of Love; the Imployment of Heaven is to love, and praise him whom they do love. Without love to Christ, thou wouldst not find imployment there, and the life of Heaven will be no idle life, where all *shall live and love, and love as long as they shall live*; therefore such as do not now, and hereafter cannot love, shall never enter to live in that place of Love.

Now, *Sirs*, What do ye think? Is the want of love to Christ so small a sin as ye have hitherto supposed it to be, when you have spent and past the greatest part of your lives without love to Christ, and without sorrow, for want of that love? What do ye mean! To *cease to live, before ye do begin to love*? What shift have ye made to live in mirth and joy, when the love of Christ hath not liv'd nor reign'd in your hearts? Let *Conscience* be Judge between God and you, but if *Conscience* be dead, and will not give its judgment, let *God himself be Judge*; have ye done well to love that which ye should have hated, and hated him whom ye should have loved? Done well! *God knows* it is not well done, and *Devils* themselves know you have not well done; and ye *your selves*, sooner or later, (God grant before it be too late) shall know in this ye have not done well. Done well! No, ye have done foolishly, ye have done wickedly; nay, in this ye have done *Devilishly* in what ye have done; call to mind the things that have been said,

ponder them in your hearts, weigh them in the balance of right reason, and it will tell you ye have done abominably in what ye have done.

But I suspect this thought is rising in your hearts, If we had not loved Christ, we should yield we had done so great an evil as this is aggravated in it self, and by its circumstances to be : But God forbid that we should live without love to Christ, we think it is pity that Man should live that doth not love Christ. This supposed love, I fear will keep you off from repenting for want of real love to Christ, and make you set light by all these aggravations of this Sin, because ye think, and hope ye do love Christ ; and some are so ignorant of their sinful state by Nature, and so vainly confident of the goodness of their hearts, that they bless God they have loved Christ ever since they were born, and will be ready to spit in that mans face that shall question their love to Christ. Come then, ye that are so confident that ye love him, come onto the Trial, bring it to the Touchstone of the Word of God, and try of what Metall is your Love : What if it should prove but counterfeit instead of real? Or suppose in some sense it should be real, and not counterfeit, yet should not be sincere, and lasting love, for the discovery whereof, I shall now proceed to the third Use.

## C H A P. IX.

*Ten Questions by way of Conviction, that many, very many, have no sincere Love to Christ; from whence also Characters of sincere love to him, by the right resolving of these Questions, might be gathered, and our Love tried, whether sincere or counterfeit.*

**M**UST a man that loves not Christ sincerely, be *Anathema* when *Maranatha*? Must he love, or be cursed if he do not? Then, as Christ did put the Question unto *Peter*, Joh. 21. 15. *Simon Son of Jonas, lovest thou me?* And 16. the second time, and 17. the third time. *Simon Son of Jonas, lovest thou me?* So do thou put this Question to thy self, *O my Soul! lovest thou the Lord Jesus?* And when thy heart may forwardly return an answer, ask it the second time, *O my Soul! art thou not mistaken? Dost thou indeed love the Lord Jesus?* And because the matter is of everlasting moment, put the Question a third time, and so often, till to this Question, *O my Soul! Dost thou sincerely love the Lord Jesus?* Thou hast such proof out of the Scripture, as will hold trial, when this shall be in question at the great day of Judgment. But alas! What great grounds of jealousy are there, that the love of many is but supposed love to Christ, that think they do, that hope they do, but indeed do not?

For



For whose conviction I will desire them to give in a serious answer to the following Questions, as trials of the sincerity of their love.

I. *Dost thou love Christ sincerely, and live in wilful disobedience to the known commands of Christ? Dost thou know his will, and willingly every day act contrary to it, and yet pretend to love him? Dost thou slight his commands, and love his person? Doth Christ command thee to be the dearb of thy sins, and thou suffer them to live and rule, and yet love him? Doth Christ command thee to pray continually, and thou dost neglect it continually, and yet have the face to say thou lovest Christ? Doth Christ command thee not to swear profanely at all, nor to take Gods name in vain, and dost thou do this often in a day, and yet desire that man that calls in question thy love to Christ?*

But whatever be thy confidence, I do declare to thy face, it is a great and Soul-damning mistake; for as Love and Obedience are conjoined in the Scripture, so they are never parted in the true and sincere Lover.

Weigh these Scriptures, and thou wilt find thy Love pretended to without obedience, to be so light, that it will be driven away by the evidence of the Word; like chaff before the wind. *Exod. 20. 6. And showing mercy unto thousands of them that love him, and keep my commandments. The same words repeated, Deut. 5. 10. and Deut. 7. 9. Know therefore that the Lord thy God, he is God; the faithful God; which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. And 11. 13. And it shall come*

to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul—Neh. 1. 5. *I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments.* Joh. 14. 15. *If ye love me, keep my commandments.* 21. *He that hath my commandments, and keepeth them, he abideth in me, (yes, that is the man) that loveth me—23. Jesus answered and said unto him, if a man love me, he will keep my words—24. He that loveth me not, keepeth not my sayings.—Do ye see how in all these Texts Obedience is joined with Love? If Love go before, Obedience follows after, and the latter is a proof of the former.*

Then the man amongst you, that is not openly profane, but of a moral conversation, and moreover a Professor, will say as Saul did to Samuel, *Blessed be thou of the Lord. I have performed the commandment of the Lord,* 1 Sam. 15. 13. But Samuel replied, ver. 16. *What meaneth then this bleating of the sheep in mine ears, and the lowing of the Oxen which I hear? So ye say, we love the Lord; how do ye prove it? Why we have performed the Commandments of the Lord. Have ye so? What meaneth then the neglect of Prayer in your Families that I hear of? What meaneth then your Idling away the Lords day, or polluting it by worldly Discourse? What meaneth, I pray you, the allowed dead Praying, and dull performances, not shewn against, nor lamented for? But if you would not deceive your self, mind that, that Obedience which proves sincerity of love to Christ must be,*

1. *Universal*, and that in regard of the *object*; all the Commandments of God, those that are more hard, as those that be more easie; those that cross and condemn your best beloved sin, as well as those you could more easily and readily part with; those commands that respect the *inward* as well as the *outward* Man, and do enjoin the *manner* as well as the *matter* of your Duties. *Psal. 119. 6. Then shall I not be ashamed, when I have respect to all thy commandments*; and *Universal*, in regard of the *subject*, that your obedience be done with the whole heart. *Deut. 10. 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul.*

2. Obedience that is a proof of Love must be *cheerful*, for Love obeyeth with delight. It is not a burden to Pray, but a pleasure; *hard Duties* become *easie* to Love, and the time seems not long, nor tedious. As *Jacob*, for the Love of *Rachel*, *Gen. 29. 20. And Jacob served seven years for Rachel, and they seemed unto him but* *כמה ימים* *as* *ones days*, translated as *few days*, for the love he had unto her. Seven years to love seem but as one day. One day in an holy Duty to one that wanteth love, seemeth as seven days, if not as seven years, which seem to pass away sooner, and with more delight, than one day spent in *Flesh* displeasing Duties, where there is no love to take off the tediousness of it to the *Flesh*.

3. Such Obedience must be the choicest: Sincere Lovers of Christ will serve him with the best they have, and in the best manner they can. *Love brings*  
nothing

nothing too good for God and Christ, else it is but deceitful and preteped love. *Mal. 1. 13. Ye said also behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering: should I accept this of your hands? saith the Lord? You bring Prayers, but they are sleepy Prayers; thus ye Pray. Ye Pray, but with your minds roving because of the prevailing habitual love ye have unto the World; T H U S ye Pray. Could sincere Love find no better Service? Give no better Duties than such for which a man is a Deceiver, and Accursed? v. 14. But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. That is strange then, that it should be no more dreadful among his people that pretend to love him, that they are not afraid to bring and offer such Duties to him as do so much provoke him, and are so greatly displeasing to him; that give him only words when they have (a Male in their Flock) an heart in their breast to give him.*

4. Such Obedience as is a proof of Love, must be persevering to the end, expressed not by stepping into Gods ways, but by walking in them. One that loves not Christ might step into a good way, but he that loves doth walk therein. *Deut. 10. 1. Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway. And 19. 9. If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk*  
*ever*

ever in his ways. — Such then as have made great shews of love to Christ, and now are revolted, and have forsaken his holy Commandments, by this might judge what kind of love it was to Christ, that they once made profession of; and more by their partial, irksom, and refuse Obedience, might be convinced, that their love to Christ is unsound, and only supposed Love.

---

II. *Do you love Christ, while you maintain the Love of Sin in your Heart?* Can the love of Sin, and the love of Christ, dwell together in highest degrees? Can the affection of love in that manner be carried out to two contrary objects at the same time? And is there any thing in the World more contrary than Christ and Sin? Is there more opposition between Light and Darkness, extremely Sweet, and extremely Sowre? Can you love your Health and Poyson too to be in your Stomach? *Can you love Christ, and yet love what he doth hate?* Can you love Christ and delight in Sin, which took away the Life of your Lord? Could you carry that Knife continually in your Bosom with delight, that was the Instrument of Death unto your dearest Friend? You might as soon look down upon the Earth, and up unto the Heavens at the same instant, as thus love Sin and Christ together. *Psal. 97. 10. Yet that love the Lord, hate evil;* and the hatred to Sin, that proves sincere Love to Christ, must be

1. *Universal,* to the Darling Sin as well as others, to the Sin that hath been to you as your *Right Hand,* or *Right Eye.* Hatred is to the kind; he that hates a Toad: It is not this one, or that in particular,

particular, but all. He that Loves Christ sincerely, hates Sin as a man hates a Toad, not only as to the degree, but also as to the extent, all and every one. *Psal. 119. 104. I hate every false way.*

2. *Implacable* : Anger might be pacified, but Hatred planted in the Nature is irreconcilable. *Anripathy* cannot be rooted out, nor turned into Love. A man might be angry at Sin that loves not Christ, but be friends again ; might turn from it, and afterwards return unto it ; but the hatred to Sin implanted in the new Creature is implacably bent against Sin, that the words might have some place here by way of allusion, relating the Love and Hatred of *Amnon* to *Tamar*. *2 Sam. 13. 15. Then Amnon hated her exceedingly, (Hebrew is, with great hatred greatly) so that the hatred wherewith he hated her, was greater than the love wherewith he had loved her ; and Amnon said unto her, Arise, be gone. With like detestation will the Lover of Christ pack away his Sin ; Arise, be gone, with grearer hatred than before he loved it.*

3. Therefore it is *mortal* and *destructive* to Sin that is the object of it. *Esau* hated *Jacob* because of the Blessing wherewith *his* Father blessed him ; and *Esau* said in his heart, *The days of mourning for my father are at hand, then will I slay my brother Jacob, Gen. 27. 41.* So the Lover of Christ, that hateth Sin, is resolved to be the destruction of it. Shall not I be the death of that cursed Sin that was the death of my blessed Lord ? Shall I suffer that to live in my heart, which would not suffer Christ to live in the World ? Did Sin shed my Saviours Blood, and shall not I be avenged on my Sin ? Did Sin make my Saviour Groan, and Sweat

in a bloody Agony, and shall I take delight therein? Was my Sin the Nails that did fasten him to the Cross? The Spear that did pierce his blessed Side? And the Thorns that Crowned his Sacred Head? And shall I lodge it in my Bosom? Did Christ in love unto my Soul dye for my Sin, and shall not I, in love unto my Lord, cause Sin to dye in me?

III. *Do you love Christ sincerely, when the things of this World have the predominant degrees of your affections?* As Sin is not to be loved at all by them that love Christ, so things that are good, must not be loved above Christ, nor are by them that love him. *Mat. 10. 37. If any man love father or mother more than me, he is not worthy of me.* Doth that Woman love her Husband with a sincere Conjugal Love, that though she love him truly, yet loveth another more than him?

Do you love Riches, Pleasures, Honours, Relations, Self, Life, more than Christ, and yet sincerely love Christ? As he is better than all, greater than all, more suitable, more durable, more sweet, more satisfying, than all other good things, so he must be loved above, and more than all. *1 Joh. 2, 15. Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him. Jam. 4. 4. Ye Adulterers and Adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*

Though one that is sincere in his love to Christ might not love Christ more than some other persons love him, yet he loves Christ more than he loves

other persons or things. But do you love Christ more than you love other things, and yet,

1. *Your thoughts are habitually set, and actually run out upon other things more than upon Christ.* Can you think on the World with delight, but not on Christ? And love to have a thousand thoughts on other things for one you have of Christ? It is a pleasure to you to think on your Pleasures, your Profits, your Children, but a burden to you to think of Christ, and keep your thoughts upon him. Are not the thoughts much upon the object of love; *Psal. 139. 17. When I awake, I am still with thee.* But if you cannot sleep in the Night, your Head is full of the thoughts of the World, because your Heart is full of the love of the World. Is it not a sign the World, and not Christ, is loved as your Treasure? for *where the treasure is, there the heart will be also, Mat. 6. 20, 21.*

2. Do you love Christ more than other things, when your labour is more for other things than for Christ? Did you ever take that pains, that care, to get an Interest in Christ, as you have done for the Riches of this Life? If you had, might you not have had him, whereas now you are without him? You Sweat for the World; you are Cold in your Praying for Christ; you lay out your strength in working for the World; you are sloathful in endeavouring after Christ; you are lively upon the Exchange; quick in your Counting-House; with might and main you act in your Shop, but dull in your Closet upon your Knees, if you at any time are there so employed. Is this your love to Christ more than to other things? Or,



3. *When your care is more to keep other things than that Christ, you conceit you love? Let Christ go to keep your outward Possessions, and yet say you love Christ more; who do you think will believe what you say? Will not a man that loveth his Child more than his Gold, and all his Goods, if his House were on Fire, lose all to save his Child? So would you for Christ, if you loved him more than all.*

---

IV. *Do you love Christ and never grieve, nor groan, nor repent for the Sin whereby you have dishonoured him? Can there be love to any person without grieving for the unkindness that you have done unto him? Doth a Child love as a Child, that is not grieved because he did offend his Father? If your Heart did burn in Love, would not your Eyes flow with Tears? If the fire of Love were kindled in your Breast, would not the waters of Sorrow run down your Cheeks, and make thee say, Oh! What have I done, that I so long have slighted this loving Lord? Oh! What did I mean to stop mine Ears against his Calls of Love and Mercy? That I let him stand without Door, when the World and Satan were admitted in? Did my Lord suffer for my Sins, should I then have sinned thus against my suffering Lord? Was he Nailed to the Tree for my sake, and must I yet wound him more? Oh! That I could not behold my bleeding Lord without a weeping Eye! I am grieved, dear Saviour, I am grieved, to remember how I slighted thee, and trampled thy Royal Commands under my feet. O Lord, I blush and am ashamed, that I did spurn against such*

*tender Bowels, that I did undervalue such invaluable Love ! and did prefer the Dung of this World before such an incomparable Saviour !*

But you can daily sin, and your Soul not sigh, nor sob, nor grieve, nor groan. You can sin and rejoyce at the thoughts of it. *Jer. 11. 15. When thou dost evil, then thou rejoycest. Thou canst sin and make a sport at it, like a fool. Prov. 14. 9. Fools make a mock at sin. Oh thou Loveless Sinner ! Did Christ bleed for Sin, and dost thou laugh at it ? Was Christ serious, and his Soul sorrowful even to the Death for sin, and dost thou make a sport of it ? Hast thou a Sea of Sin, and not a drop of Sorrow for it ? Surely thou art the man that hast not one Dram of sincere love to Jesus Christ.*

---

*V. Dost thou love Christ, and live without communion with him ? And when he is absent from thy Soul, art never troubled at it ? Doth not Love desire sweet converse, and familiar intercourse, with the person that is the object of thy Love ? Can Lovers be long asunder, and not desire a meeting ? Canst thou account the presence of the beloved object a burden to thee ? Or is not his absence really so ? Dost thou think that he doth love thee, that is weary of thy company, or never desirous of it ? Or shuns the place where thou dost wont to be ? If indeed thou lovest Christ, thou couldst be content to be without any thing than without him : Thou couldst better be without thy health than without Christ, without thy dearest friend next to Christ, than without Christ ; that is to thee the dearest of all, if thou dost love him. Without thy Meat and Drink, even thy necessary Food,*

Food, then without Christ. How is it then that thou canst take up contentedly without Praying, and without Hearing, or with these without Christ in them? Is it not for want of Love? Lovers have their fainting Fits, ready to faint and dye away when the object cannot be enjoyed. *Cant. 2. 5. Stay me with flagons, comfort me with apples, for I am sick of love. Cant. 3. 1. By night on my bed I sought him whom my Soul loveth; I sought him but I found him not. 2. I will rise now, and go about the City in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him but I found him not. 3. The watchmen that go about the city found me: To whom I said, Saw ye him whom my soul loveth? 4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go—*The Soul in love with Christ is restless in his absence, and never leaves seeking till it find him, and having found him, holds him fast by Faith and Love, and will not let him go. The Soul that loves doth long, doth thirst, doth breathe and pant, after the beloved object; for what is desire but love in motion, as love is desire at rest? And though a gracious heart finds complacency and rest in love to Christ, yet if Christ be not enjoyed, Love cannot rest, but moveth, in desiring of him, like David, *Psal. 42. 1. As the hart panteth after the water brooks, so panteth my soul after God. 2. My soul thirsteth for God, for the living God; when shall I come and appear before God? And he early and earnest in seeking after him, and every full condition to him is empty, and every fruitful state to him is barren, and he seeth*

weakness and disgrace in all worldly Strength and Honour, till he is filled and made fruitful by the enjoyment of Christ, and doth see his Power and his Glory in his Ordinances. *Psal. 63. 1. O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is. 2. To see thy power and thy glory, so as I have seen thee in the sanctuary.*

VI. Do you love Christ, and yet hate what he doth love? Doth not true love make you love such as are beloved by him whom you do love? Do you love Christ and hate his Word? Did not David that loved God, esteem his Word, for the sweetness of it, more than Honey? *Psal. 119. 103.* And for the worth of it, more than Gold? *Psal. 119. 72.* Do you love Christ the Lord, and take no delight in the Lords-day, that is set apart for the commemoration of the wonderful work of mans Redemption, and filling us with joy at the remembrance of his Resurrection? Can you idle away this day? Can you spend it in Pleasures, and profane it with your vain Discourse and worldly Talk, when you should be delighting your self with the thoughts and speech of the great things that Christ did suffer, and by suffering procure for his People? Do not they that love and honour an earthly King, delight themselves, and shew their joy, on his day of Coronation? I cannot be induced to believe that any man loveth Christ, that takes no care, and makes no conscience of the holy observation of the Lords-day.

Do you love the Lord Jesus, and yet hate his people? Cannot you endure a real, holy, humble, sin-searing Christian, and yet impudently say, You are a Lover of Christ? Can you revile them, and magnifie Christ? Do you love him, and hate such as are like him? Doth a Woman love her Husband, that with indignation tears his Picture? In this God himself doth declare thee to be a Liar, when thou doest this, and saith thou art a Christ-lover. 1 Joh.

4. 20. *If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?* 21. *And this commandment have we from him, that he who loveth God, love his brother also.* 1 Joh. 5. 1.—*And every one that loveth him that begat, loveth him also that is begotten of him.* Did not Christ shew his love unto his people, by laying down his life for them?

And do you shew your love to Christ, in taking their lives away from them that love him, because out of love unto him they will not, dare not sin against him as you do, and dare; when true love to Christ and them, in due circumstances, will cause a man, that is a sincere Lover, to lay down his life for them? 1 Joh. 3. 16. *Hereby perceive we the love of God, because he laid down his life for us: and we ought so lay down our lives for the brethren.* Did you love God and Christ, you would have a free heart, and open hand, to receive his people in their Need and Necessities. And do you love God and Christ, when you can find both heart and hand to spoil them of their Goods, and thereby bring them into Poverty and Want? Is it a certain sign of want of love to Christ, when you do not according

according to your power supply their wants? And is it not then a certain sign of hatred unto Christ, when you take away their Supplies, and bring them, drive them into want? 1 Joh. 3. 17. *But whose hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? How indeed? Who can tell or conceive how it should?*

VII. *Do you love Christ, when you had rather sin against him than suffer for him? Is that your Love, when you had rather forsake him, than in danger follow him? When you had rather deny him, than dye for him? And though you do as Peter did, you do not repent, and weep bitterly as Peter did. Did not Love move Christ to suffer and dye for us? Was not Love the chain that did fasten him to the Cross? And if you loved Christ, would the Waters of Affliction and Persecution quench your Love? You love him, but cannot suffer for him. Worthy Love! but such as with which Christ doth not count you worthy of him, or to have any saving benefit by him, Mat. 10. 37, 38. The Martyrs loved Christ, when they did go to Prisons for him, and went to the Stake, and were burned into Ashes for him. You would think it a hard saying, to assert, None but Martyrs love Christ. But with a distinction, I think it is a true saying, A Martyr is either actually so, or intentionally. It is the purpose and resolution of the Heart, to dye for Christs sake, if called to it; he is one that doth dye for Christ, or is ready, willing, and by the help of Grace is resolved to lose his Life,*

*than*

than leave Christ. And then it is safe to say, That he that loves his Life more than Christ, and will part with Christ, rather than his Life, hath no sincere love to Christ; for Christ doth say it, *Mat. 10. 37, 38.* And this was the resolution, and disposition of *Paul's* heart, before he was actually put to death. *Act. 21. 13.* *Paul* said, *What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

VIII. Do you love Christ, that never were convinced of your need of Christ? Of your undone and lost estate? Of your deplorable condition without Christ? Are you ignorant of your Malady, and can you then value the Remedy? Doth not the Soul, first feeling its wounds by Sin, enquire what to do to be saved? And then upon the sight of the power of Christ, that he is able to save, and of the freeness of Christ, that he is willing to help, the Soul is drawn to love him, and to set his heart upon him. *Blessed Lord!* wilt thou help me out of my misery? *When none can deliver, wilt thou?* *I am undone!* *Wilt thou succour me?* *I am lost!* *Wilt thou save me?* *Why, poor Sinner, saith Christ, I do pity thee: my bowels yearn over thee: I will keep thee: I will save thee both from Sin and Hell.* *Wilt thou so, dear Lord?* *Thou shalt have my heart; my love shall be to thee.*

IX. Do you love Christ, and yet will not submit unto him in all his Officer? When you say you love Christ, whom do you mean? Or in what respect do you consider him? As a Priest only, that died

died for your Sins? As a *Jesús*, to deliver you from Hell, to free you from the torments that your very Nature is against? Did you ever know a *Drunkard*, a *Swearer*, or the vilest debauchedst Wretch, that hath heard of Hell and Christ, but was willing and desirous, on his own terms, but not on Christ's, to be saved from the torments? And upon that account will you say, That this man continuing in his open Sins doth love Christ? But Christ in this one respect considered only, is not *that Christ* that is Preached, and offered to you in the Gospel, but also Christ as *Prophet and King*. Is this then your love to him, to divide him? Is this your love, to dethrone him from his Kingly Office? No, it is plain hatred to him. *Luk. 19. 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. But those mine enemies which would not that I should reign over them, bring them hither, and slay them before me.*

---

X. Do you love Christ, and never care if he never come again? Nay, you could be glad you might never leave this World, if you might have your pleasures and enjoyments in it; but that Christ should come to you by Death, or at Judgment, you have no desire, but sorrow at the thoughts thereof. Doth that Woman love her Husband that is gone a Journey, and the tidings of his coming back is sorrowful News unto her? The loving of the coming of Christ, is a character of such as shall be crowned when he comes. *2 Tim. 4. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but*



unto all them also that love his appearing. And the Spouse that was inflamed with Love, concludeth that Song of Love with this Request, *Cant. 8. 14. Make haste, my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of spices.* And when in the last words (save one verſe) of all the Book of God, Christ promiſeth his laſt and ſpeedy coming; the Church that loveth Christ, catcheth the promiſe out of his mouth, and turns it into a Prayer. *Rev. 22. 20. He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen. Even ſo, come Lord Jeſus.* But your heart ſaith rather, Oh not ſo, Lord Jeſus; great love in the mean time in your heart. Yet one that truly loveth Christ might be ſometimes filled with fear at the thoughts of Christs coming, not becauſe he doth not love and deſire it, but becauſe he thinks he is not prepared for his coming, leſt Christ ſhould find him unſited and unready at his coming, to enter with him into his glory; but while he doth deſer his coming, the loving Soul is haſting in his preparations for it: As a Woman that is told her Suiter is coming, is greatly troubled, not becauſe he is coming, but becauſe ſhe fears he might come before ſhe be adorned as ſhe doth deſire.

What ſay ye now, Sirs? Do ye love Christ, or do ye not? Upon the laying theſe things to your heart, by examination of your heart by them, can ye upon mature deliberation, ſay that ye find the love of Christ is there? Then I ſhall ſhew in the cloſe of this ſubject, what cauſe of joy in God ye have, what comfort for the preſent, and what ground of expectation of better, greater things for the future, and for ever this love to Christ might be unto you.

But

But is this the case of all you in *this* Congregation? I would to God it were! Is love to Christ in every heart among you? I wish it were, but I fear it is not. I hope some of you do love Christ, but can I hope so of you all? If I would never so fain I cannot, while some are ignorant, and some are prophane, and too many are excluded by the former characters of Love, from having, for the present, the Grace of Love. Oh that I my self had more love to Christ, that I might grieve more, that blessed Jesus is not loved by more among you! Oh that for Jesus sake I had more love to your Souls, that I could weep abundantly over you, that neither for Jesus sake, nor your own, have hitherto loved the Lord Jesus! What then? *Have ye not? Good God pardon it. Will ye not? Good God forbid it!* What shall I do? Take it for granted that many of you do not love the Lord Jesus? Yea, I have proved that ye do not. And oh! how bitter are these thoughts to me, that so many of you *do not love* the sweetest Jesus! Shall I take it for granted that ye will not? This were enough, if my heart were not a stone, to break it to pieces. Shall I let you alone without this Love? I dare not. Shall I try to gain your Love, not to me, but to my Lord? I am afraid ye will deny me. Deny me! In this that is of everlasting concernment to your Souls, shall I take a denial and be gone? At your first denial I will not be gone, I know ye must have love unto him, or be cursed by him; how then can I acquiesce in a denial from you?

I know

I know the Sinner doth not know what he saith, when he doth deny to give Christ his love, and therefore in hopes he might come to a better understanding of himself, and what makes for his own eternal good, I will proceed to the fourth Use, by which I hope God will change some of your hearts and minds, and win the love of some of you for Christ, that all you that yet do not love him, will not give this as your *final answer*, *That ye will not love him.*

---

## C H A P. X.

*Where the fourth Use is an attempt of gaining Sinners consent to love Christ; a serious wish for good success.*

**O**H then be perswaded as ye love your Souls, as ye would elcape the Damnation of Hell, as ye would obtain the Happinets of Heaven, as ye would avoid the punishment of Devils, as ye would dye in a good condition, and after Death give a good account of the Wooings of Grace this day, and not be *Anathema* when *Maranatha*; be perswaded to let your hearts and love upon Jesus Christ, for he must be loved by you, or ye must be cursed by him. *Abraham*, Gen. 24. lent his Servant, bound with an Oath, to seek a Wife for his Son *Isaac*, with this proviso, If the Woman would not be willing, he should be clear from his Oath,

ver. 1. to 10th. The Servant prepares to go on this Message, and Prays, *O Lord God of my master Abraham, I pray thee send me good speed this day, and shew kindness to my master Abraham,* ver. 10. 11, 12. He meets with Rebekah by the Well of Water, enquireth whose Daughter she was, and whether there were room in her Fathers House for him to Lodge in; he is invited by her Brother Laban, saying, *Come in thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels,* to ver. 32. There was Meat set before him to eat, but he said, *I will not eat till I have told my errand.* And he was desired to speak on, and he said, *I am Abrahams servant, and the Lord hath blessed my master greatly, and he is become great—and he hath a Son, and he hath given him all that he hath, and my master made me swear, saying, Thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son; and now if ye will deal kindly and truly with my master, tell me, and if not, tell me, that I may turn to the right hand, or to the L-ft.* Then Laban and Bethuel answered and said, *The thing proceedeth from the Lord; we cannot speak unto thee bad or good: behold Rebekah is before thee, take her, and go, and let her be thy masters sons wife, as the Lord hath spoken.* And the servant brought forth Jewels of silver, and Jewels of gold, and raiment, and gave them to Rebekah, and they said to Rebekah, *Wilt thou go with this man?* and she said, *I will go.*

O that I might have such success with Souls this Day! for the Lord my Master, hath sent me bound with the obligation of a Woe, to seek the love  
and

and consent of lost Souls, to become the Spouse of his Son Jesus, with this relief, That if Sinners be not willing, nor will accept the motion, I shall be releafed from the Woe. I have made preparation, (though less and weaker than such a weighty matter doth require) and have Prayed that the Lord God would send me good speed this day. And now I am standing by the Well of the Water of Life, and some of the City are come to draw Water out of the Well of Salvation; and upon enquiry made, I find they are the Children of the Kindred of Jesus, who forasmuch as the Children were partakers of flesh and blood, himself also took part of the same, to whom my message is so important, that I can willingly forbear to eat till I have told my errand; and therefore in your Audience desire to speak on, saying, I am the Lords Servant, who is not made great, or blessed by any other, for he is great and blessed above all, and over all for ever: the earth, and all that therein is, is his; the Sea, and all therein is his; the Heavens, and all therein, is also his: And he hath a Son, one only Son Jesus, and he hath given him all that he hath, even all power in Heaven, and in Earth, and hath set him at his own right hand, far above all Principalities and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but that which is to come, and hath put all things under his feet, and gave him to be Head over all things; the Judge of all the World. And this great Lord hath sent me to ask and beg your Hearts and Love, in order to an indissoluble Marriage to his own only Son; and now if ye will deal truly with my Master, tell me, if not, tell me.

Oh now who saith the thing is of the Lord, and proceedeth from his grace and mercy, we cannot gainsay, we will not refuse this Message. And when you are asked who will have this Jesus? Who will love this Jesus? methinks one should say, I will; another should say, and I will. One and Another! What! no more? Methinks every one should say I will; that there should not be another, that should say, but I will not. Let who will, but I will not. No? Why? Because no better a Servant is sent to gain thy consent? Or doth manage this great affair with no more zeal and skill? Do thou pray for the pardon of my weakness and folly, and I will pray that thou mightst have more wisdom to discern when a good proposal is made unto thee; but whether thou regardest me, or not regardest me, I regard not, so thou wouldst but have regard to Jesus Christ, and to thine own immortal Soul. If thou dost despise me, do not despise my Master, nor his Son, for though I am not so good as Abrahams Servant, yet my Lord and Master is better, infinitely better, and greater, than Abraham, to whom he was Servant; and my Masters Son, Jesus, is better, incomparably better, than Isaac, Abrahams Son, and would certainly prove a richer match to thy Soul, than Isaac was to Rebekah.

Consider therefore again, before thou dost again deny him thy love, for hast thou not denied him thy heart long enough already, but wilt thou do so still? Hath not thy love run waste upon the Creature to this day? And shall it do so still?

Art thou not weary yet in loving of the World? Art thou not yet tired in setting thy heart upon Vanity? Hath it answered thine expectation? Hast thou

thou found that sweetness in the Creature which thou lookedst for, when thou didst first set thy heart and love upon it?

Thou hast tried what is the love of the Creature, oh now try what is the love of Christ, and if thou dost not find it better, if thou dost not find it sweeter, than all thy former love, (provided thou lovest him sincerely) return to it again.

Behold, whose cause do I plead this day? Christ or mine own? For whom do I ask your Love? for my self, or for Christ? Slight me as you will, but do not slight Christ: Vilifie me, but do not undervalue Christ: Count me unworthy of your love or look, but do not so by the blessed Son of the most glorious God: Say, I am not fit to be regarded; I bless God, I have learnt to bear it; but I beseech you, say not so of Christ. Revile and hate me if you will, if you will but love that Jesus, that out of Love did dye for you: If you would but love him, that then would certainly save you, and bring you to eternal Glory and Happiness forever.

If you love the World never so much, can the World do so much for you? If you love your Honours, your Pleasures, your Relations, never so much, can they bless you as Christ will bless you? Nay, the more you love them, the more miserable the love of them will make you. Should I call you to love the World, you would do it; or your Pleasures, Self, or Sin, you would do it. Nay, when I (or any more skilful than I am) have called to you, to wean your Love from these, yet still in love you cleave unto them.

What! Is Christ the only unlovely object in your Eyes? Can you find Love for any thing but Christ?

What is it in Christ that doth displease you? What do you see in him that is offensive to you? Either love him, or give a reason why you will not.

Do you blame me for my Importunity? I thought since I began this Use, you did refuse, because I was not urgent enough with you. You will not love, except you be entreated; if that were it, that you love to be entreated to Love, and would love Christ, after much intreating, I would study Night and Day to think how I might entreat you, and what Arguments to use, to prevail, and obtain your love for Christ.

But why should you look for such long entreaties? Do you know who it is that doth entreat you? Is it I, or God himself by me? I pray you view one Text, and then let him that doth entreat you, wait no longer for your answer, and for shame put him not to entreat you longer. What place is that? It is 2 Cor. 5. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* What say you now? I from God, and God by me beseech you. A Minister of God stands among you in Christ's stead, to beg, entreat, beseech that from you, which if Christ stood in this place this day, he would Preach unto you, and desire, and command from you, that ye would be reconciled unto God; after the enmity to him, you would love him. God, Christ, by his Servant, doth beseech, entreat, pray you to love him.

Oh the astonishing condescension of the holy God! That he will intreat! Oh the amazing stupidity and folly of the sinful Sinner, that he will not be entreated! Surely the infinite distance that



there is betwixt God and Man, might fill us with wonder that God should become a Sinner to man for his love, when there is not so much distance between Man and Nothing, as there is between God and Man; and yet he is pleased to stoop so low, to urge us to consent to him, that we might be advanced as high as Heaven; who else must be plunged into the depths of Hell.

Or what is this? that the Creator should seek to be loved by the Creature? The Lord to be loved by the Servant! The King of Saints to the Subjects of Sin, that he might have our Heart and Love? Whereas if we did consider, that our strictest Service to him, would be our largest Liberty, our having of him our only Happiness, our missing of him our greatest Misery, we should know it were our Interest to prostrate our selves at his Feet, to lye at his Door, with *Prayers and Tears, with Cries and Calls; with Grief and Groans;* to make it our daily Suit to him, that he would love us, and give us an Heart to love him.

Man was first in departing from God, and in removing of that love that at first there was betwixt God and Man; yet God is first in seeking the renewing of Love, else Man would always hate, and never love him. And that God should seek to Man for his Love, and be denied, might be astonishment to the Angels in Heaven, and make matter of joy (if they be capable of any joy) to the Devils in Hell, that Men that may love Christ, and will not, might be as miserable as themselves, to whom he is not propounded as an object of Faith, Love, or Hope.

But whether you will love, or not love him, God hath commanded me, and others of his Ministers, to lye hard at you for your Love; he hath given us a Commission to make a motion of love betwixt Christ and you, in order to your matching with him, *Mat. 22. 2, 3, 4, &c.* and hath committed to us the Word of Reconciliation, and made it our Work to Wooe you for your love unto his Son, and to try to gain your consent, *2 Cor. 5. 18, 19, 20.* And if you will love him, to espouse you to him, *2 Cor. 11. 2.* This is my Message, and for this end am I come this day, *If I do not ask you, I hazard my Soul; if you deny, you lose yours.* God therefore grant, that I might so ask, that you may not deny, that both your Souls and mine might Love, and so be Saved. For the gaining of your Love for Christ, I shall use these Arguments, propounded by way of Question, and when you have given a right Answer to them, I hope Christ will have a good Answer from you.

---

## C H A P. XI.

*Twenty Motives, or Pleas, that Christ might have the Love of your Hearts.*

**I.** CAN you find a more excellent object for your Love than Christ? If you search through the whole Creation of God, is there any like to Christ? Whatsoever you think, who dare say there is? Are Riches, Honours, Pleasures, Relations, which you have loved, comparable to Christ, whom you ought to love? If Good be only the object of Love, is not the best Good the best object? Can you love the lesser Good, and not the greater? Yea, the greatest of all? Is not all the Goodness in the Creature but as a drop to the Sea, as a Candle to the Sun, as a Sand to a Mountain, if compared to the Goodness there is in Christ? If David were worth ten thousand of others, 2 Sam. 18. 3. is not Christ, Davids Lord, better than all the World? Read Cant. 2. 3, & 5, 16. Prov. 3. 14, 15. Phil. 3. 8. Dost thou waver in thy thoughts, or hesitate about this? Tell me,

First, *Is not Christ a Good most suitable for thee?* Is Liberty so suitable to a Captive Man, or Bread to an Hungry Man, or Health to a Sick Man, or Ease to a Pained Man, as Christ is to a Sinful Man? For,

1. Art thou not lost, undone, in danger to be Damned? Christ will be thy Saviour, thy Keeper, and Recoverer. *Luk. 19. 10. The son of man came to seek and to save that which was lost. Heb. 7. 25. Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever lives to make intercession for them. Isa. 63. 1.— Mighty to save.*

2. Art not thou ignorant, dark and blind, knowest not the way to Heaven and eternal Happiness, and mightst weary thy self to find the Gate of Life, and yet miss of it when thou hast done all? He will be thy Teacher and thy Guide, and direct thee Infallibly to it. He will Anoint thine Eyes, and enable thee to see such things as never yet thou sawest, *ver. 3. 18. If he Anoint thine Eyes with his Eye-salve, though thou wast born blind, thou shalt have thy sight.*

3. Art thou not Sick, and full of Spiritual Diseases? Abounding with Soul Distempers? Even sick to Death? Nigh unto eternal Death? He will be thy Physician, who is so able and so skilful, that never any yet, that he undertook to Cure, Died under his Hands; for rather than thou shouldst dye of thy Disease, he will make thee a Potion of his own Blood, which if thou Drinkest, thou shalt certainly recover. Therefore he came to be a Soul-Physician, and gave this as a reason why he did converse with Publicans and Sinners, That he might cure them, *Mat. 9. 12.*

4. Art thou not indebted? Owest thou not Millions to God? Hast thou a Mite to pay? If God demand satisfaction from thee, will it not prove thy Damnation? If Justice pursue thee, Death Arrest thee.

thee, will not Devils seize thy Soul, and hale it to the Prison of Hell, from whence thou shalt not be delivered, till thou hast paid the uttermost farthing, which will never be? This Christ, if thou wilt but love him, will be thy Bail, become thy Surety, and make payment of thy Debt, and give thee a Discharge.

5. Art thou not *polluted and unclean*? Hath not the Leprosie of Sin overspread thy *Understanding, Will, Conscience, Memory*, and all thine *Affections*? So that thou art defiled all over, liest wallowing in thy Blood, art cast out to the loathing of thy person; and canst thou, in this filthy case, enter into the holy Kingdom of God? If thou wilt give him thy Love, he will take away thy filthy Rags, and give thee change of Raiment, *Zac. 3. 1, 2, 3.* If thou wilt come to him with Faith and Love, and say, *Lord, if thou wilt, thou canst make me clean*, he in Love to thee will say, *I will, be thou clean, Mat. 8. 2, 3.* He will make for thee a Bath of his own Blood, and his Blood shall cleanse thee from all thy Sins, *1 Joh. 1. 7.* Yea, though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, *Isa. 1. 18.*

6. Art thou not a *Captive to Satan and to Sin*? Drudging Elbow deep in the loathsome Service of Sin? Is not thy Bondage more hard than that of the *Israelites in Egypt*? And is not Satan and Sin as Cruel and Tyrannical as *Pharaoh* and his Task-masters? Dost thou love thy Chains? Art thou at ease in thy Fetters? Wouldst thou be released? Christ will be thy Redeemer, by *Price* and by *Power*, and make thee free; and then thou shalt be free indeed.

7. Art

7. Art thou not an *Enemy to God*? Born so, and Lived so? Take heed thou dost not dye so, for then there shall be no Peace, no making up the breach betwixt God and thy Soul. But now Christ is the blessed Peace-maker, and by the Blood of his Cross he will reconcile thee unto God, *Col. 1. 20, 21.* God will never be reconciled to thee, but in, and through Christ, *2 Cor. 5. 18, 19.*

8. Art thou not *spiritually Dead*? Hast thou not lost the holy Image of God, which was thy Beauty? Though thou art Dead, he can quicken thee, and give thee the Life of Grace and Glory, *1 Joh. 5. 12.*

Now if this be thy condition, and Christ can, and is ready, able, and willing, to help thee in every respect, how suitable is Christ to thee? And suitableness being a ground of Love, and a motive thereunto, what an Argument is here to win thy Love? Oh say then, I am *Lost*, but Christ will save me; I am *Ignorant*, but Christ will teach me; I am *Sick*, and he will recover me; I am *Indebted*, and he will be a surety for me; I am *Polluted*, and he will cleanse me; I am a *Captive*, and he will redeem me; I am an *Enemy to God*, and he will reconcile me; I am *Dead*, and he will quicken me. Oh, I never found one so suitable for me; now, even now, he shall be loved by me. Oh this is the most excellent *Object* for my Love, and I will no longer hold it from him.

Secondly, Is not Christ the most *satisfying Good*? Thou art indigent, he will supply thee; thou art empty, he will fill thee; thou art poor, he will enrich thee. Oh for Love, for such a Saviour?

Thirdly,

Thirdly, Is not Christ the most *desirable* Good? When thy Riches shall fail thee, thy Pleasures and Honours, and Friends, shall fail, Christ will never fail, *Psal. 73. 26.*

Fourthly, Is not Christ a *peculiar* Good? Given by peculiar Love, only to a peculiar People, bringing with him peculiar Privileges? When all other things thou lovest, are common to the bad, as well as to the good? Though a Worldly man, whose Heart and Hands, and House, are full of the World, might say Riches are mine, yet he cannot truly say, *Christ is mine.* Let him have from thee peculiar Love, and he will be to thee a peculiar Good.

Fifthly, Is not Christ the most *necessary* Good? Dost thou need Food so much when thou art Hungry, or Liberty so much when thou art in Prison, or Salve when thou art Wounded, as Christ when thou hast sinned? Without other things thou maist be happy, pardoned, reconciled, and for ever saved, but can any of these be thine without Christ? Christ is needful, while thou *livest*, for if thou beest in health, without him thy Soul is sick. If thou shouldst be sick, he will give thee the choicest, and the richest Cordial; when thou *dieest*, he will secure thy departing Soul; and *after* Death, he will be thy Friend; when all shall leave thee at thy Grave, he will be thine for ever.

Sixthly, Is not Christ the most *profitable* Good? For when thou hast him, thou hast all. Then God is thine, and the Spirit is thine, and the Promises are thine, and the Privileges of the Covenant are thine; and Heaven it self shall be for ever thine.

Seventhly,

Seventhly, Is not Christ the most *delightful* Good? Some delight in what they see, some in what they hear, some in what they taste, some in recreation, and some in notions, but the delight of Christ doth surpass them all.

Eighthly, Is not Christ a *sure* Good? Other things God may give, and call for them back again. *Hos. 2. 9. I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flock.* But God never saith, I gave such a man my Christ, but I will take away my Christ again. He may take Riches out of thy Hand, but (if thou gettest him) he will never take Christ out of thy Heart.

Ninthly, What shall I say to advance Christ in thy esteem, that thou mightst love him? Is he not a *comprehensive* Good? Eminently all? There is no goodness in the Creature, but it is *formally*, or *virtually*, in Christ. Is there *wisdom* in the Creature? There is more in Christ. Is there *beauty*, *power* in the Creature? There is much more in Christ. *Col. 1. 19. For it pleased the father, that in him should all fulness dwell. Joh. 1. 14.—full of grace and truth.*

This is the person for whom I beg your Love. This is HE that is altogether lovely and desirable. Consider now, I beseech you; can you be better offered? Can you find a better match for your Soul? Can you say *all this*, the *one half* of this, any *one* of all these things, concerning the objects you have hitherto loved?

Oh then say, I never understood the loveliness of Christ before: *How hath Sin beset me! How*  
hath



hath the World bewitched me! And how hath my foolish wicked heart deceived me, that I have lavished my love upon the Creature, and Sin, when there was a Christ to love! Such a Christ to love! Such a Good as is not to be found in all the World! Now shall he have my Love, my Heart, my All.

II. Tell me, Hath not Christ deserved your Love, by what he hath suffered, done, given, purchased, promised, and prepared for his Lovers? Behold his Wounds which he hath endured for thee: Behold a Crown of Thorns on his Head, that there may be a Crown of Glory upon thine. Behold him Dying, that thou maist Live: Him Suffering, that thou maist be Saved: Him Poor, that thou maist be made Rich, with the best, surest, and most durable Riches. Behold him Condemned, that thou maist be Absolved: Him in an Agony, that thou upon the conditions of the Gospel mightst have Rest and Ease in Glory. Behold him bearing the Cross, and the Cross bearing him, that thou mightst not bear the Curse: Him bearing the Fathers wrath, that thou mightst be made the Subject of his Grace, and the Object of his Love. And now tell me, Doth not this Christ deserve thy Love? Shouldst thou love any like him, when none hath done for thee like him? Doth the small kindness of a Creature draw thy Love, and shall not all this in thy Saviour, towards thee, kindle a Fire of Love in thee towards him? How canst thou forbear to love him?

III. Will not Love to Christ be the best Love  
shew

thou canst attain unto? As he is the best Object of Love, so Love going out to Christ is the best *Acting* of Love; and pity it is, that any other Object should go away with thy prevailing Love. For,

1. *Love to Christ will be the sweetest Love.* He that loveth other things, and not Christ, loves nothing but Vanity, and to love *Vanity* will prove vexation. He that loveth *Riches* hath vexing sorrow with his love, fretting fears, and perplexing, cutting cares. When thou lovest thy *Relations*, if they be *bad*, the more thou lovest, the more thou art Wounded: If they be *good*, the more evil befalls them, the more thou art grieved. There cannot be love to other things, without love to Christ, but it will be bitter Love; for thou wilt repent of that love, or thou wilt not. If thou dost, then thou wilt find more sorrow for it, more bitterness in it, than ever thou didst find delight, and say, *Oh now it doth repent me, that ever I loved the World as I have done; my Pleasures, my Sin, as I have done:* But thou wilt never have cause to say, *I repent that ever I loved Christ.* Never was such a Word heard from the mouth of a sincere Lover of Christ; if thou dost never repent of thy Love to the World and Sin, that Love will certainly end in sorrow, and with bitterness of Soul be fruitlessly lamented in Hell.

But what content, satisfaction, delight, comfort, joy, there is in loving of Christ, none can tell so well as he that loves him.

2. *Love to Christ is the safest Love*: No fear of Sinning in this Love, except it be in the smallness of the measure of it; but that is not to Sin in loving, but not loving more. You might fear and tremble in loving other things, and say, *Do not I sin in this? Is there not sinning in my loving?*

3. *Love to Christ is the surest*: Love to other things is often turned into hatred: Love to day, and hate to morrow; but this remaineth firm. *The Object* is the surest Object, neither Men, nor Death, nor Devils, can take away the Object of this Love. It is surest in the *Habit and Principle*, the *Power of God*, the *Prayer of Christ*; the *promise of both* secure the preservation of it. It is surest in the *Act*, for if we be careful our selves, no Men, nor Devils, can hinder our acting of this Love; they might keep us from hearing of his Word, but not from loving of his Person.

4. *Love to Christ is the Noblest Love*. Love to Pleasures, to the World, to Sin, is base polluted Love, this most sublime and raised; it hath the noblest, and the *highest Object*, it carrieth the Soul in his Thoughts and Meditations after him into the *highest Heavens*, and hath complacency in the *highest Degree*, and shall have for ever the *highest Reward*.

5. *Love to Christ is the longest*: Love that shall never end. Sirs, ere long, you will have done loving this World, even ye that love it most, and have your hearts most set upon it. Ye that now have your hearts full of Earth, when ye shall have your mouths full too, and your Corps lye rotting in the Earth, you shall have done loving of it. *Death, that ends your life in the World, shall end your*

*your love to the World, which Grace never did. Ye shall also have done, ere long, loving your Relations; ye shall have done loving Father and Mother, Brother and Sister, and Husband, and Wife and Children, as now in that relation, but the gracious Soul, the Lover of Christ, shall never have done loving of Christ: It is sweet to have it, but this doth make it more sweet, to think he shall always have it. Have it in Life, have it at Death, and have it after Death. O blessed Love, that shall never be lost, but ever last.*

While I was Musing upon this, it came into my mind to consider, what those that never love Christ in this World, can love in the next; and I could not imagine any thing, that Damned Souls in Hell, can Love. (If it be that I understand not, nor am acquainted with the acting of their Souls, nor State, God grant I never may, as they do.) I thought, can they *love God, Christ, the holy Spirit, Angels, Saints?* Their hatred to all these, is, and shall be more deeply radicated; that is, Rooted in them, than ever upon Earth. Can they love the *place of Hell?* They wish they never had come thither. Can they love the *pains of Hell?* They grieve and groan under them, and are weary to bear them. Can they love the *Devils in Hell?* They curse them for tempting them to Sin, that brought them to that place. Can they love their *Companions in Hell?* They are an aggravation of one anothers misery. Can they love their *Sin in Hell?* Alas! all that was pleasurable in it is gone, and the pain and sting only doth remain. Can they love their *Beings in Hell?* They had rather dye than live, and cease

cease to be at all, than to continue to be there. I know not what it is that they can love. O loathsome place, where there is, and can be, no love! O lovely Heaven! where Love doth Reign, where Love doth Live! and the Life of them therein shall be for ever a Life of Love! And in this World, where Love is wanting, so far it looks like Hell. Where Love, and that which is the best, which is that which is to Christ, doth prevail, so far it looks like Heaven. Dear Lord! save me from Hell, because there, there is no love to thee, nor to any thing that is good. Sweet Saviour! lead me in thy way to Heaven, and bring me thither, where Love to thee shall live, and last for ever.

IV. *Is it not great folly to love other things and not Christ?* For love ye will. There is such an affection as Love in all your Hearts, and something it will be set upon in this World, what e're it be with Damned Souls in the next. Now if Christ have it not, the World will: If Christ hath it not, Sin will. And do ye act as Rational Creatures, as Men endued with Reason, to deny your Love to Christ, and give it to the World, and Sin? Set one over against the other, and then tell me,

1. *Is it not great folly to love that which is worse than your selves, and not that which is infinitely better?* Do ye think your Silver and your Gold is better than your selves, as much as ye love it? That your Houses, and your Lands, as bad as ye are, are better than your selves? But ye are not yet so good, nor yet so bad, but I hope ye will say, and acknowledge, that Christ is better.

2. Is it not great folly to love that which cannot love you again, and not him that would? Ye love your Gold, but that cannot love you again: The Cloaths upon your back, the Furniture in your Houses ye love, but these can make no return of Love. Ye give your love to them, but ye receive no love from them: Are ye not vexed, when ye love a Man that doth not love you again, nor return love for love? And why are ye so well pleased, and are so well contented, in placing the very strength of your love on Worldly things, where the return of love is not only not *actual*, but *impossible*? But would ye love Christ, ye should have more love from him than ye give unto him, if ye strive with all your might to love him with the utmost love ye can, *Joh. 14. 21, 23. Prov. 8. 17.*

3. Is it not great folly to love that which can never satisfy you, and not him that would satisfy your Souls for ever? Did these things ye love, ever fill your desires? Did they ever give you full content? How should they? When God hath made your Souls capable of the enjoyment of an infinite good, how can that which is finite fill them? It is only an infinite good, and not finite, that can satisfy your Souls, though they be finite; *all the Creatures cannot fill one.* For the Will of Man, though it be *subjectively finite*, yet it is *objectively infinite*; that is, (for to be easie and plain in such a place as this, and in such matters as these, before you, is best, because for you most profitable and edifying) though the Will in it self, and in its own Nature, because a Creature, is finite, and limited, yet it is capable of making choice of God, for its chiefest Good, that

that is infinite and unlimited. And God hath put into the hearts of Men, desires after good that is eternal, for they desire to be eternally happy; but God hath not put this eternal goodness in any, in all the things of this World, for they are all transitory. Therefore when ye look for satisfaction in the Creatures that ye love, or in the loving of them, ye look for that which God never put into them, and nothing can give more than it hath, and nothing hath more than God hath given it, therefore to look for more from it, than God by making it, hath put into it, may yield you vexation enough, but no satisfaction at all. *Eccles. 5. 10.* He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

4. Is it not great folly to love that which ye must shortly part with, and not him that ye might enjoy forever? Though ye have your heart full of Love to other Earthly things, you shall not carry an handful of them into the other World. *Eccles. 5. 15.* As he came forth of his mothers womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. *1 Tim. 6. 7.* We brought nothing into this world, and it is certain we can carry nothing out; but Death, that carrieth the Lovers of the World quite away from the things they love, shall set the Soul of a Lover of Christ nearer to him. *Phil. 1. 23.* For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. The Soul that loveth Christ, when (by Death) it is absent from the Body, it shall be present with the Lord, *2 Cor. 5. 8.*

5. Is it not great folly to love that which might leave you while ye live, and not that Christ that would never leave you, nor forsake you? As ye are sure these things, which ye love, will be none of yours after Death, so ye are not sure they shall be yours while ye live. May ye not be rich to day, and poor to morrow? Well to day, and sick to morrow? In honour to day, and in disgrace to morrow? Was it not so with *Haman*? *Esth.* 6. 10, 11, & 7. 9, 10. When ye have Riches, and love them, ye are not sure to hold them. *Prov.* 23. 5. *Wilt thou set thine eyes* (thine Heart and Love) *upon that which is not?* for riches certainly make themselves wings and fly away as an Eagle towards heaven. The Hebrew Text is, *Wilt thou cause thy eyes to fly upon that which is not?* Riches fly away, and the Worldly mans Heart, and Love, fly after them; and though his Heart and Love, be swift in their motion after Riches, yet sometimes Riches fly so swiftly, that their Lover cannot overtake them. The pleasures of Sin, and so the profits of the World, are but for a Season, *Heb.* 11. 25. and when the Season is over they are gone; but Christ would never leave you, nor forsake you, *Heb.* 13. 5.

6. Is it not great folly to love that which may prove an hinderance to your everlasting happiness, and not him that is the purchaser, and the promoter of it? To love that which is often hurtful to the owners, and always hurtful to the over-lovers of it, and not him that never did his Love harm, but good? *Eccl.* 5. 13. *There is a sore which I have seen under the Sun, namely, Riches kept for the owners thereof to their hurt.* The



Solomon had seen, and many have seen; but that Christ should hurt any Man, that hath him for his own, was never seen. Riches are thick Clay, and Clogs, to the Minds of Men, and keep them down to Earth, that they cannot rise to Heaven, nor get so high while they live, nor their Souls when their Bodies dye, that they make Salvation exceeding difficult, *Mat. 19. 23.* Then said Jesus to his Disciples, *Verily I say unto you, that a rich man shall hardly enter into the Kingdom of heaven. 24. And again I say unto you, it is easier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God; but to love Riches, and not Christ, while a Man doth so, doth not make Salvation only hard, but impossible; but the love of Christ, makes Salvation not only possible, but certain and easie.*

7. Is it not great folly to love that which cannot comfort you at Death, and not Christ, that both can and would? Love what ye will, besides Christ, and not Christ, it cannot be a stay to your departing Souls; what will ye look to at Death for comfort, *your Riches*? Why ye are going from them, with an heart full of love to them; to love them, and yet must leave them, to leave them in loving of them, will torment and vex you, not support and comfort you. To *Pleasures* that ye loved? When ye lye a dying, they are fled, and past, and gone. To your *Friends*? When ye are dying, ye are taking your last leave of them. To *Christ*? Alas, him ye never loved, and the thoughts of that, will be a sting more painful than the sting of Death.

V. *Can ye do any thing less than love Christ, or can ye do any thing more?* Is it not a small thing that Christ should have your Love, for all those great things ye have, and hope to have by Christ? And yet Christ stands upon your love as greatest of all, and all without love is nothing. If Christ had asked you to lay down your Life for him, had he required more from you than he himself hath done for you? Had he called you to give your Bodies to be burned for him, should ye not have done it? How much more when he saith, Let your Hearts but burn in Love unto me, when that burning will not be painful, but delightful? When *Nathan* came to the Prophet to be cleansed of his Leprosie, being directed to go and Wash in *Jordan*, and he should be clean, in Wrath he went away, but his Servant came to him and said, *My Father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, wash and be clean? 2 King. 5. 13.* If Christ had required some great thing, that thou mightest escape great torments, and be partaker of great Salvation, wouldest thou not have done it? How much rather then, when he saith, Love me, and be Saved? When you have received great kindness from a Friend, whom you cannot requite, yet you say, *I cannot do less than love him; yet this small thing is more in Christs account than all without this.* You Pray to him, but to Love him is more; an Heart full of Love, is more to Christ than a thousand Prayers, full of the most eloquent Expressions, without Love. You hear his Word, but to love him is more. You might

suffer for him, but to have love to him is more. Should you give all your Goods to the Poor, and your Body to the Fire for him, to give your Heart and Love to him is still more. And indeed, except all the former proceed from Love, and are accompanied with it, they are not pleasing to Christ, nor profitable to your Salvation; 1 Cor. 13. 1, 2, 3.

VI. *Will you love that which you might easily love too much, and not Christ, whom you can never over-love?* You might love your Riches, your Relations, your Pleasures, your Self, your Liberty, your Life, too much. In these your love might soon exceed, and transgress the bounds; and it is hard not to exceed, but to keep within bounds. And indeed, so much love as you give to these, more than to Christ, is too much; but could you love Christ with as much love as all the Saints in Heaven love him, it would not be too much for him, if you were able to bear it. Many have complained they loved Christ too little, but never any that he had too much of their love. God doth blame you, and Conscience doth accuse you, for your great love to things below, but neither God nor Conscience, for the highest degrees of love to Christ, and things that are above.

VII. *Can you love your selves truly, and not love the Lord Jesus sincerely?* There is a Self-love, which is inconsistent with the love of Christ, and there is a Self-love which is the best, that no man hath but he that loveth Christ. Doth that man love himself indeed, that regardeth not the Salvation of

his Soul? That doth ruin himself, and damn himself, and shut himself out of Heaven? Doth that man love himself indeed, that doth expose himself to the wrath of God, to the damnation of Hell, and to banishment from the glorious presence of the blessed God? All which, a man brings upon himself for want of love to Jesus Christ; if then you will love your self truly, you must love Christ sincerely.

VIII. *Are not all the Duties of Religion tedious to you for want of love to Christ? Do you find it a burden to Pray? A burden to hear or read the Word of God? Is it a burden to you to meditate upon God and Christ, and things above? It is all for want of love to Christ; for Love makes hard Things easie, and heavy Labour to be light.*

IX. *Doth any thing make you more like to God than to love Christ? Do you not in this most resemble God? Do you believe in Christ? So doth not God. Do you trust in Christ for Life and Salvation? So doth not God. Do you obey the commands of Christ? God hath no superiour to command him. But do you love Christ? So doth God. Joh. 3. 35. The father loveth the son, and hath given all things into his hands. Joh. 5. 20.*

X. *Might you return to God and Christ, like for like, in any thing but in Love? Or in any thing carry it towards God, as God doth towards you? If God be angry with you, might you be angry with God? If God withdraw comfort from you, might you withhold Duty from God? If he rebuke you,*

might you rebuke him? If he be displeased with you, might you be displeased with him? Would not all this be your sin, and perverseness of heart, towards him? But if he love you, you may, and ought to love him. If he hath set his heart upon you, your Duty is to set your heart on him.

XI. *Can you hope for Salvation by him, without sincere affection to him?* Or who bids you hope for any such thing? Can you have the face to expect such great things by, through, and from Christ, as Pardon of all your Sins, deliverance from Hell, the happiness of Heaven, and yet not love him? Do you hope for eternal Life by Christ? I know you do; might not Christ then expect love from you, when you expect Life by Christ? As you would have Life by Christ, let Christ have Love from you, or else your expectation of Life will be disappointed, and end in Death without end.

XII. *Dare you dye without love to Christ?* Dare you, can you, leave this World with a quiet mind, if you love not Christ? No, surely, except you dye as Blind as you were Born. What think you when you come to be Sick, and when you come to Dye, will it not be a cut to thy Heart, to think I have lived twenty, forty, years, but I never loved Christ? Now must I go to appear before him whom I never loved. Why not love him while you live in health, as well as wish you had loved him when health is gone, and sickness come? When Life is going as fast as Death is coming?

XIII. *Is not your Love Christs due?* Do you  
not

not owe it to him? Is it not due to him by vertue of *Creation*? Did not he give your Being to you? By vertue of *Redemption*, when you were worse than nothing, did not he lay down his Soul, his Life, his Blood, as a Price for your Ransom? By vertue of *Preservation*, hath not Christ kept you out of the Grave, and Hell, unto this day? Justice would have hewn thee down, and Wrath would have damned thee long ago, and who hath procured a Reprieval for thee but Christ? That thou art on this side the Torments of the Damned, not past Praying, and Hearing, and Hoping, is all through Christs procuring for thee longer time. By vertue of *Provision*, which Christ maketh for thee, thou wouldst not have had a Rag to thy Back, nor a Morfel for thy Mouth, nor Sleep in thy Eyes, if Christ had not bought, and by Purchase procured for thee what thou hast. Thy Love is due to Christ by vertue of *Command*, whereby thou art obliged and bound to give it to him, and shalt be accounted a Transgressor, and a great one too, if thou dost with-hold it from him.

If it be due so many ways, what Injustice will it be in thee to deny to Christ that which is his due? Art thou not careful to give to every one their own? And is it not an ease to thy mind, that though thou art not Rich, yet thou hast to give every one his due? Dost thou not Trade, Work, Cark and Care, to give all their own, and shall Christ be the only Person to whom thou wilt be Unjust? If thou hast not enough to satisfy all thy Creditors, yet of one, whom thou lovest, and bearest more respect unto, thou sayest, If it please God, such a one shall lose nothing by me. Poor Sinner! wilt thou

thou say, Though I cannot do what I should, yet Christ shall not be so far a Loser by me, as not to have my Heart and Love. Look to it, that he do not; for if he do, thou wilt lose thy Soul; and then who will be the greatest loser?

XIV. *Is it not great condescension in Christ, that he will so kindly accept of thy Love? One so great accept the Love of one so mean! One so holy accept the love of one that is so sinful! One so glorious, of one so vile! Do great Men value the love of Beggars? or Princes, the love of Peasants? Would a Man of great Birth and Estate give leave to one clothed in Rags to love him in order to Marriage? Or would he not scorn and reject both the person and her love? Methinks, considering what Christ is, and what thou art, thou shouldst say, If Christ will give me leave, I will love him. Give thee leave! Not only so, but gives the command, and that upon pain and peril of everlasting Damnation, if thou dost not. He doth give thee leave and charge to love him, but no leave to live without love to him, though for thy long refusal he might justly leave thee to live without love to him.*

XV. *Should you ever have any cause or reason to be ashamed of your love to Christ? Is not the time coming, and the day hastning, when covetous men shall be ashamed of their loving of the World, and voluptuous men ashamed of loving their Pleasures, and the ambitious of their Honours; but the time will never come, the day will never be, that a gracious Soul shall be ashamed of his sincere*

sincere love to Jesus Christ. For what is said of Hope, is true of Love, *Rom. 5. 5. it maketh not ashamed*; but as all Sin is matter of shame, *Rom. 6. 21. What fruit have ye of those things of which ye are now ashamed?* so especially the Lovers of Sin, shall be ashamed that they loved not Christ. For is it not an horrid shame, that a rational Creature should be such a Sot as to love Sin that is most loathsome, and not love Christ that is most lovely? To love deformity, and not beauty? A real evil under the notion, and appearance, and paint, of a seeming good, and not a Christ that is a real good, without appearance of the least evil! *O shame! shame! I am ashamed* that Sin should have such esteem, and Christ so great contempt put upon him; but shame shall ere long confound these now shameless Wretches, when they shall cry out, We are ashamed that we loved Profits, and not Christ; House, Lands, Lusts, and not Christ. This is the confusion of our Faces, and shame doth cover us, that we should be so foolish, and so blind, that we had not Wit, nor Reason, to distinguish betwixt the greatest and most lovely good, and the greatest and most odious evil.

XVI. *Is there any love so profitable as the love of Christ?* Gain draweth Love; by the love of other things more than Christ, you will lose more than you gain. By such love, God, Christ, Heaven, and your own Soul, will be for ever lost; and should your gains of the World be proportionable to your love of the World, yea, and exceed it, to the gaining of the whole World to your self, which never man yet did, your gain would prove

your



your loss; and when you come to cast up your Account at Death, or Judgment, you will find your self cast much behind hand, because from Gods face and favour. *Mat. 16. 26. What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* But by the loving of Christ you shall have gain, that no man can value, no Wit can estimate, no *Arithmetician*, by all his Numbers and Figures, can compute; even pardon of innumerable Sins, the favour of an infinite God, deliverance from unconceivable Torments, possession of endless Life, and more than I, or any man, can describe or comprehend.

XVII. *Is there any love so universally necessary, as the love of Christ?* One man loves one thing, and a second another, and a third another, but there is no necessity that all men should love any one thing but Christ, and things appertaining to our having and enjoying of him; and love to Christ is necessary for poor and rich, for great and small, for noble and ignoble, for learned and unlearned, for bond and free. Oh then, what doings are these, that that love which is necessary, not only for the most, but for all, should be neglected not only by the most, but almost (comparatively) by all?

XVIII. *Do not you want one great help against the temptations of Satan, while you are void of love to Christ?* Is not Satan your Enemy? Is not your heart forward to yield to him? Doth it not concern you to resist him, when if you yield, you deserve to dye? But this love would Garrison your  
Hearts,

Hearts, Fortifie your Souls, make you Courageous and Resolute against all the batteries of Satan, assaults of Sin, and watchful against the Allurements and Ambushments of the World, and that you would say, *Shall I offend my dearest Lord? Shall I displease him that hath had such good pleasure to do me such good, such everlasting good? Oh! how can I do this, or that great evil, and sin against him whom I do love!* For do you not find that Love forbids, and exceedingly restrains, from grieving, offending, or wronging him, whom you do entirely love?

XIX. *Will you ever be able to hold your profession of Christ without sincere love unto him?* When trials come, will not such as have no saving love to Christ, turn their backs upon him? Will they that love Riches, Ease, Liberty, Honours, Life, or any thing more than Christ, leave, lose, lay down, these for Christ? What you love most, will you not endeavour to keep longest? These must be harboured, but Christ then shall be abandoned, *Mat. 19. 21, 22.* but if you have not that love that will keep you stedfast and constant, in suffering for Christ on Earth, for want of that love you shall suffer eternally in Hell.

XX. *Is it not possible for you to set your love upon Christ? Is it not attainable?* Devils cannot love him, but you can. Damned Souls cannot love him, but you can if you would; for have you not the means to help you to love him? Is not he Preached to you? Is not the Spirit striving with you? Will you say you cannot love him though you would?

would? That I utterly deny, for if you were really willing to love him, you could love him; nay, if you do unfeignedly Will to love him, you do love him, for what is Willing but Loving? And what hinders you from Loving, *but your not willing to love him?* Will you say, you want power? What power do you mean? The Natural faculty or power of the Will? That you have; how else do you Will any thing you do? Will you say you want a power of Willing to love Christ? What is that, *but that you are unwilling to love him?* And if you cannot, *because you will not, the more you plead your Cannot, the more you aggravate your Will not.* A Natural Power God hath given you, that is a Will, if you lye under a *Moral Impotency*, that is your Sin; and what is this *Moral Cannot*, or Impotency, but the averſenels of the Will from Christ? Therefore, though without the powerful workings of the Grace and Spirit of God, you cannot love Christ sincerely, yet *this Cannot* is your *Will not*; for if by the Grace of God you were enabled to Will, you could, and if you were as willing to love Christ, as some now are, that once were as unwilling as now you be, you could love him as well as they. Why should you stand off, and say, If it were possible for me to love Christ, I would? How! Possible! What! Is there no difference betwixt you and a Devil? Betwixt you and the Damned in Hell? You can love the World; can you do that? You can love your Self; can you do that? Yes. And I suppose you can love Sin too, can you not? To our Grief, and your Shame, we find it: But why can you love World, and Self, and Sin? Is it *not because you will?* Do you do it against your Will?

Will? I wish you did, then there might be more hopes you would be perswaded to love Christ. *You can, and do love Sin, because you are willing to have but as great willingness to love Christ, as the World and Sin, and then it may be said, Not only that you can, but do love Christ. However, though I am no Asserter of the Liberty and Power of the Will in things Supernatural, nor an opposer of the necessity of the workings of the Spirit, to enable a Sinner to love Christ, yet it is most manifest that your unwillingness is the hinderance of such Love, and this unwillingness is your weakness; since then your unwillingness (certainly by Grace) might be removed, your Love is possible, therefore cease not till it be actual.*

Are ye at length convinced of the Necessity of love to Christ? And are ye at length perswaded to seek it, and willing to get love to him? I shall then next proceed to the Directions, whereby ye might, through Grace, fall in love with Jesus Christ.

## C H A P. XII.

*Ten Directions to get sincere Love to Christ, shewing the way of Love to him.*

I. **C**learly understand, and be thoroughly convinced of thy lost Estate, and miserable Condition, for Conviction, sight, and sense of Sin, and of

our lost Estate thereby, usually goes before the setting of the Heart and Love upon Jesus Christ; though God doth not deal with all Sinners, in all circumstances, alike, in working and begetting in them consent and love unto his Son, in divers persons the measure of Conviction is different, as in the *Natural Birth*, some are born after more pangs and throws than others are, so in the *Spiritual Birth* (in which the Love is turned unto, and set upon Christ, the day of this Birth being the day of Espousals) some God dealeth with more gently, with some more roughly. Some he melts like *Wax*, and some he hews like *knotty Wood*; some he carrieth by the Gates of Hell, to the Door of Heaven; and some he brings to Christ, and leads to Heaven with lesser Terrors.

To gain your love to Christ, he expressly threatens Damnation that is so great, it cannot be fully expressed, and lets the Sinner know, that *Consent and Love he must, or be Damned he must*. He doth let in such light into the Mind, that the Soul doth see there is no way to escape the darkness of Hell, than by consenting to Christ that came from Heaven; and Christ presseth hard upon the Conscience of the Sinner, whom he Wooeth for his Love, saying, *Poor Sinner! What dost thou mean? To be Damned rather than to have me for thy Saviour? To go to Hell with thy Lusts, than to Heaven with me the Lord? What wilt thou do? Shall I have thy Love or No? Wilt thou at last consent, or wilt thou still refuse? I tell thee plainly, if I and thou part, Hell and thou must meet. I have been Wowing long, and Waiting long, but now it is come to a parting, or a closing point.*

and it is time for thee to come to a resolution. This is the Case, Deny my Suit, and God will Damn thy Soul: If thou bear not me, thou shalt howl in Hell: If I leave thee, God will leave thee, and Mercy will leave thee, and all Misery will come upon thee. Poor Sinner! Consider the issue of thy final refusal of me, and of denying thy love to me.

1. Will it not be thy being cast into pain of greatest extremity? And how wilt thou do to bear it? If God do but touch thee with his Finger, thou dost sigh and sob, thou dost cry and roar, and canst not rest. O how wilt thou rest, when God shall lay on blows with his Almighty Arm? If pain in thy Head, or sickness at thy Heart, or Gripings in thy Bowels, make thee cry out like a Distracted Man, what wilt thou do to bear the wrath of God in a place prepared on purpose to shew his indignation against Christ-refusing Sinners? When the sorest affliction in this Life, is but as the pricking of a Pin, to the piercing of a Sword, if compared to the Torments of the Damned?

2. Will it not be Misery joined with endless Eternity? And hadst thou rather bear pains extream and eternal too, than Love me, that would deliver thee from them? Doth not a small affliction make one Day or Night seem long, much more if it be heavy? Then in the Night thou askest, Is it not Day? Thou countest the Clock, thou numberest the Hours, and think'st that Time doth pass but slowly on. Would it were but break-a-day that I might rise! But all the time between the Creation and the Dissolution of the World, is but a moment to Eternity: Where there is no striking of Clocks.

no telling of Hours, no returns of Night and Day, but always Night, and never Day; never shall be break-a-day. A thousand years shall pass, and never the less to come. Nay, nothing past, and nothing to come, and yet more to come than is already past; *an everlasting Instant*. Now there is hope, and yet thou wilt not give me thy Love and Heart; then there will be no hope, and that might even break thy Heart. Besides,

3. *Will it not be universal pain?* All over, no part free. Here if thou art pained in thy Head, thy Heart may not be sick; if pained in more, yet not in all, but then thou wilt be all over Tormented. Thy *Understanding* will torment thee, when thou shalt know the God, the Heaven, the Happiness thou hast lost, and all for want of Love to me; and the misery thou hast found. Thy *Memory* will increase the vexation of thy Heart, in calling to mind thine opportunities upon Earth, how Mercy did intreat thee, how Grace did Woo thee, how I called, my Spirit strived, and Patience long waited for thy Love, and yet I could not obtain it of thee. Thy *Conscience* will sting and gnaw thee, saying, Did not I tell thee this would be the end of thy Refusals? Did not I forewarn thee? Did not I say it would be thy wisest, only way, to hearken unto Christ, and to set thy Love upon him? But thou wouldst not, didst not hearken to my voice, nor to the voice of Christ intreating of thee for thy Love. And at the Resurrection, thy Body will be sharer of punishment with thy Soul, and all thy Senses be tormented with afflicting Objects: Thine *Ears* in hearing doleful Lamentations; thine *Eyes* in seeing a curled Crew of Damned

Creatures; thy *Smell* afflicted with the stench of burning Brimstone; thy *Taste* in continual drinking of the Cup of Wrath, full of Dregs, without mixture of Mercy; thy *Touch* in feeling the Fire burning, but never consuming of thee. It was a Wonder unto *Moses*, that the Bush did burn, and not consume on Earth; and these brambles shall burn in Hell, and not consume, which will be a greater Wonder.

Now tell me, poor Sinner! saith Christ, what is thine Answer? Hadst thou rather endure all this than love me? Hadst thou rather love the World, and thy present Pleasures, and hereafter lye in these extream, eternal, and universal pains, than love me, and be delivered from them? *One of these must be*; be wise therefore in thy choice.

As Christ takes this course to gain thy Love, so do thou join in with Christ by serious consideration for thine own Conviction, that thou maist give thy love to him. Urge thy self, and work it on thy Heart, that thou art under the Curse, and Threatnings of God, which are *true, terrible, intolerable, and eternal*; thou art the *Man* that art threatned by God with the forest Punishments, Plagues, Judgments, in this Life, and in the Life to come; thou art the *Man* that Law and Gospel will condemn, if thou finally deny thy love to Christ. Think seriously with thy self, that thou art under the Wrath of God, which is great Wrath, *Jer. 21. 5. Whole Treasures of it, Rom. 2. 5. Abiding Wrath. Job. 3. 36. Tearing and destroying Wrath. Amos 1. 11. Psal. 50. 22. Ezek. 43. 8. Intolerable. Nah. 1. 6. Most of it to come. Mat. 3. 7. And Eternal, Rev. 14. 10, 11.*

Endeavour



Endeavour to get thine Heart affected, that while thou lovest not Christ, thou hast no Title to Heaven, no *Actual Hope*, no *Promise*, no *Pledge* nor *Earnest*, no *Plea*, no *Interest*, no *Warrant* to expect Salvation; that Hell is thy due, Torments thy desert; Hell is appointed for thy Lodging, Dwelling place. The *Place* is prepared, the *Fire* is kindled, *Devils* are waiting, and *all Hell* is moved to meet thee at thy coming. Oh think what manner of Hell it is, that thou art every moment in danger of; it is *hot*, *long*, *large*, *dark*, *deep*, a *restless*, and *remediless Hell*. When thou hast got a sight and sense of thy Sin, and that thou art lost in thy self, then

II. Consider, *there is no help for thee in any meer Creature among all the Creation of God*; none such can prevent thy Damnation, set thee in Gods favour, bring thee to his Kingdom. If thou lookest *upwards*, Angels cannot, or *downwards*, Devils neither can, nor will. Look round about thee, all Creatures say, There is no help in us, for Wrath must be pacified, and that cannot be till Justice is satisfied, and how shall any meer finite Creature, satisfy Infinite-offended-Justice? Tears, Prayers, Reformation, cannot satisfy God, so that as all other Creatures cannot give relief unto thee, so thou thy self canst not help thy self. Then,

III. By serious thoughts dwell upon thy own *Advertality*, and on the consideration of *Judgment*, *Heaven* and *Hell*. Ponder upon the certainty, and the nearness of approaching Death; thou mightest dye this Year before the next; this Week, this Day,

this Hour, before the next; and say, Oh what will become of me then? Where shall I be then? What shall I do? Nay, What shall I suffer then? Am I under the Curse, and Death at my back? Is God angry with me, and Death at my heels? Have I no Title to Heaven, no Reason to hope for it, and yet do not know how soon Death might come? Am I in danger of Hell, and might drop into it any day in the Week, any hour in the Day? Oh woful case that I am in! Wrath is over my head, and Hell is under my feet: Wrath is ready to fall upon me, and I am in danger of falling into Hell! I never thought my Heart, for want of love, had been so bad, my danger so great, my Soul so black, my Self so near to Hell Torments! Woe is me, that all my Life I have loved loathsome Sin! A very Monster! Even Sin which is a provocation to the Majesty of God, a contradiction to the Will of God, an-opposition to the Nature of God, a rejection of the Son of God, a vexation to the Spirit of God, and Damnation to my own Soul; surely this Love was blind. Oh! Will God bear such slights of his Son? Such abusings of his Grace? Such contemning of his Mercy? Woe is me! Can I live without Life? And be saved without a Saviour? Oh what shall I do? And where must I have help? By whom may I be relieved, restored, saved? Oh in this distress that I am in, if I could but hear of one that could, and would, relieve and save me, of one that could take off the Curse, and make me Blessed, that could turn away Gods wrath, and reconcile me unto him; that would save me from Hell, and bring me to Heaven, then! What then distressed Soul? Oh then, him would I love.

Love I Yea, with all my Heart, with all my Soul, as surely I should have cause to do. Love him! Did I know such a one, his very Name would be precious unto my Soul, it should be Engraven on my Heart, and I should think I could never love such a one enough. Saist thou so, Sinner? I will tell thee there is one, and but one, that can, and that is full, and fit, and free, to help thee, and to save and succour thee, in this distress that thou art in. Oh good Sir, what is his Name, that I might apply my self unto him, and place all my Love upon him? His Name is the Lord Jesus Christ. Lord Jesus Christ! Oh blessed Lord, Oh sweetest Jesus, Oh loving, lovely Christ! Lord Jesus Christ! Methinks the sound of his Name is Melody to mine Ears, is Honey to my Taste, is Light unto mine Eyes, a sweet Perfume of precious Ointment; it is Balm to my wounded Conscience, it is a reviving Cordial to my sinking Spirit, to my fainting Soul. Methinks, now you have told me, his Name runs in my Mind, I love to have it (with love and reverence) in my Mouth, and upon my Tongue. The Lord Jesus Christ will help me; the Lord Jesus Christ will save me, if I love him; if I love him that is Lord, and Jesus, and Christ. Oh if the very hearing of his Name hath given this hopes, fain I would know more of him, for surely the more I know of him, the more my Love will be set upon him. Oh that some would tell me more what he is, and what I might do that I might love him! That's next.

IV. Get the Knowledge of Christ, what he is, and what he will be to thee, and dwell on those

thoughts, till thou findest thy heart to glow, to burn, to flame in love to him. And to this purpose consider,

1. His Name, Lord, Jesus, and Christ,
2. His Relation to God, yet given for Man.
3. His own Excellencies, and undertaking for you.
4. His Affection, and what he will be to you.
5. His Benefits that he will confer upon you.

1. The consideration of his Name hath much in it to attract and draw thy Love; for he is,

1. Lord. Even Lord of Lords, and King of Kings, the Blessed and only Potentate, 1 Tim. 6. 15. He is Lord by vertue of Creation, he gave thee thy Being, brought thee out of Nothing, made thee a Man; he gave thee Understanding, Will, Affections. Now wilt thou love thy Father, and thy Mother, and not thy Maker? He is Lord by right of Redemption, when thou wast in thy Sin worse than Nothing, in Bondage to Satan and Sin, he bought thee out with his own Blood, Act. 20. 28. by giving his Soul for thine, Isa. 53. 10. his Life for thine, Mat. 20. 28. himself for thee, 1 Tim. 2. 6. Let the thoughts, how dear he paid for thy good, draw thy Love. He is Lord by universal Jurisdiction, given by the Father. Mat. 28. 18. All power is given unto me in Heaven, and in Earth. Joh. 5. 22. The father judgeth no man, but hath committed all judgment to the Son. 27. And hath given him authority to execute judgment also, because he is the Son of man. Joh. 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou

hath given him. Rom. 14. 9. For this end Christ both died, rose and revived, that he may be Lord both of the dead and living. Behold, no Lord like this, that hath power to judge and execute, to damn and save; a means this is to beget both fear and love.

2. *Jesus.* A gracious Name, a Saviour, Mat. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sin. His very Name tells you, what you might expect by him. *Jesus!* A glorious Name, Phil. 2. 9. Wherefore God hath highly exalted him, and given him a name above every name. 10. That at the name of Jesus every knee should bow: all be subject unto him. *Jesus!* A precious Name! Cant. 1. 3. This Name is a sweet Perfume, more than all precious Oynments. *Jesus!* A miraculous Name. Acts 3. 6. In this name the lame have been made to walk, the blind to see, the deaf to hear, the guilty are justified, the polluted are purged, the aliens reconciled, and sinners saved.

3. *Christ.* Anointed; Psal. 45. 7. God thy God hath anointed thee with the oyl of gladness above thy fellows. Isa. 61. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings—— If he hath been anointed to be a Saviour to lost Sinners, should not the thoughts of this be an attractive of your love?

2. To gain your love to Christ, consider him in his relation to the Father, who yet gave him for you. All Beings have some relation to God, but none nearer to him than Christ; who is God's own Son, and that in a sense beyond all Angels that were the

Sons

Sons of God by *creation*, Job 38. 7. Believers, by *Adoption*, John 1. 12. Gal. 3. 26. but Christ by *eternal Generation*, Psal. 2. 7. Christ, God's *only begotten Son*, such an one he had but one, and yet this only one was given for you. O where is your love? Is not this enough to kindle it in your hearts? Christ was *God's dear Son*, his very Darling, his daily delight, Prov. 8. 30. *The Son of his love*, Col. 1. 13. And shall he not be the Object of yours? Behold the Son of his love was given, and came for the Children of Wrath. And is not he to be beloved upon that account, and for that very reason? Do men love the Sons of Princes, and will not you love the Son of God? Do you love your own Children, your own Sons and Daughters, and will you not love the Son of God? He did not say, *Father, since I am thy Son, why should I suffer and die for thine Enemies? Father, I am thine only Son, and thou hast not another in Heaven or Earth, as I am; why then should I be crowned with Thorns, that Sinners might have a Crown of Glory?* But this only Son did die for Rebels; the Son of God's Bosom, lay in the Bosom of the Earth. Dear Saviour! Thou art worthy of every man's bosom-love.

3. To attract and draw your Love, consider *how wonderful Christ is in himself, and in his undertakings for you*, and then love him with wonderful love; for if you should not love, it would be wonderful. Isa. 9. 6. *His name shall be called Wonderful.*

1. Christ was wonderful in his *Conception and Birth*, Isa. 7. 14. *Behold, a virgin shall conceive,*

and bear a son, and shall call his name Immanuel. Luke 1. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. Behold, Mary a Mother, and yet a Virgin. Wonderful? Mary that bore Jesus was a Sinner, and yet Jesus born of her was without Sin or Spot. Wonderful!

2. In his Person. He was Man, and yet he was God; he was God, and yet he was Man, 1 Tim.

3. 16. Wonderful!

3. In his Works and Operations. He healed the sick without medicines, he opened the Eyes of a man born blind with Clay and Spittle; John 9. 1. 6. 7. cast out Devils, with a word did calm the raging Sea, Matth. 8. 26, 27. All wonderful!

4. In his Death and Passion. Matth. 27. 50. Jesus when he had cried again with a loud voice, yielded up the Ghost. 51. And behold the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. 52. And the graves were opened, and many bodies of Saints which slept, arose. And before, ver. 45. From the sixth hour there was darkness over all the land unto the ninth hour. All wonderful!

5. In his Resurrection, John 10. 18. The Dead were raised by him, and he being dead was raised by himself. Wonderful!

6. In his Ascension, Acts 1. 9, 10, 11. The Disciples stood gazing and looking, and wondering at his going up to Heaven.

Now was this wonderful Jesus, born in such a wonderful manner, lived doing Wonders, dyed with Wonders, rose by a Wonder, and wonder-

fully ascended into Glory, and all this for the sake and salvation of lost Sinners, if ye will not love him, will it not be the Wonder of Angels, of Devils, and all the Creation of God? Might not Angels wonder at you, and Devils wonder at you, and the Saints of God at his coming wonder at you? Behold, so many of you as will not love this wonderful Jesus, shall be the Wonder of the World at the last day.

7. Nay yet more, he was the *Ancient of Days*; from all Eternity, *John* 8. 58. and 17. 5. *Prov.* 8. 22, 31. and yet he became a *Babe* for you.

8. He was *cloathed with Majesty*, *Heb.* 1. 3. and yet for your sakes did subject himself to greatest Ignominy, *Isa.* 50. 6.

9. He was *eminent for Beauty* above all men, *Psal.* 45. 3. And yet for you his Countenance was marred more than any man's, *Isa.* 52. 14.

10. He was *mighty in Power*, by his Word commanded Devils, stilled the Sea, supporteth the World, yet for you dyed like a weak man.

11. He was perfect in Holiness, without spot or guile, and yet standing in your room was greatly accused of Blasphemy.

12. He was *full of Wisdom*, *Col.* 2. 3. yet derided and laughed to scorn for you.

13. He is *judge of all the World*, and yet for you condemned at the Barr of Men, to take away your sins, and (if ye would love him) to prevent your being condemned at the Barr of God. All this is wonderful: And yet that such a wonderful Person did so wonderfully condescend, and after all this should not be beloved by you, will be and is wonderful shame.



4. To draw your love to Christ, consider what he will be to you. For relation breeds affection. The love of Christ to you, should beget love in you to Christ. What will he be to thee, if thou wilt love him! He will be thy *Bridegroom* and thy *Husband*, the richest Match that can be offered or motion'd to thee. He will be thy *Shepherd*, and gather thy Soul unto his Fold, and save thee from the destroying Wolf. He will be thy *Redeemer*, by price to buy thee out of the hands of revenging Justice, and by *Power* to rescue thee out of the Jaws of the roaring Lion. He will be thy *Priest* and *Surety* to pay thy Debt, and reconcile thee unto God. He will be thine *Advocate* to plead thy Cause against Satan thine Accuser, and will continually appear before the Father for thee, 1 *John* 2. 2. He will be thy *King* and *Captain*, to conquer thine Enemies, and trample them under thy feet. Is there nothing in all these things to gain thy Love, to woo and win thy heart to this blessed Jesus? How canst thou for shame deny him? Canst thou go out of this place this day, and not plight him thy truth? not give him thy love? Oh, say, this is he whom I will love?

5. Moreover, let this powerfully draw thy love to Christ, what benefits thou mayst have by him, in respect of deliverance from evil, he would then deliver thee from the guilt and power of sin, *Matth.* 1. 21. from the tyranny of Satan, *Luke* 11. 22. *Heb.* 2. 14. from the Curse of the Law, *Gal.* 4. 4. from the Wrath to come, 1 *Thess.* 1. 10. *Rom.* 5. 10. and from the sting of Death and Damnation of Hell, 1 *Cor.*

1. Cor. 15. 54, 55, 56. in respect of the *collation of good*; he will *reconcile thee unto God*, and bring thee into the *Adoption of Children*; *purge thy Heart*, *justify thy Person*, *procure audience of thy Prayers*, *stand by thee at Death*, and *save thee for ever*.

Now poor Sinner! what dost thou think of this Lord Jesus Christ, that makes a motion for thy affection? Tell me, *as before God*, would not thy love be better bestowed upon this Christ, than upon the World and Sin? Thou darest say no otherwise with thy mouth, Oh say so also unfeignedly in thy heart, and give it him as thou sayst, and *I have my end of preaching this lovely Jesus to thee, and Christ will have the end of his dying for thee, and thou wilt have that good by hearing, which was not in thy heart to aim at when thou camest within these doors*; that camest a sinner of Christ, and goest away a lover of Christ; that camest from thy house to this with an heart cleaving in love unto the World and Sin, but returnest from this unto thy own, with the love of sin turn'd out, and with the love of Christ entred into thy heart, will make thee say, *O blessed change!* How much is this new love better than my old! *O blessed Word*, that it ever sounded in my ears, and God brought it to my heart! *O blessed day! the day of days! the best day I ever had!* This day shall be recorded by me, for this day *Christ and I did fall in love*. Some come to a Sermon, and by their wandering eyes and roving filthy hearts fall in love with a Creature, but I came, I confess I know not *why nor how*, and God hath been in mercy pleased to change my heart and love, which is the best change

I ever made; for this is the sweetest love I ever found. But it may be this is not yet the happy Case of some others, thereto to such I add,

V. When thou hast got this knowledge of Christ, willingly entertain him, and heartily receive him as offered in the Gospel, and resign thy self to him; and when he hath propriety in thee, and thou in him, love will arise in thy heart to him. Faith is the Root, and Love is the Flower that groweth upon it; and Faith thus implanted will quickly work by love, Gal. 6. 5. When by Faith he is *thy Christ*, and *thy Lord* and Saviour, he will certainly be the beloved of thy Soul. The Foundation of Love is laid in the relation to the person that is the object of love, and propriety and interest doth beget it; you love that which is your own, because it is your own. Your Children, your Wife, your Husband, above all others. And you will love Christ, when once by Faith he is your own. Cant. 2. 16. *I am my beloveds, and my beloved is mine.* Then all other things, which now are highly valued by you, will be accounted as dross. Phil. 3. 8. *Yea doubtless, and I count all things but dross in comparison of the excellency of the knowledge of Christ Jesus my Lord.*

VI. Pray much to God to work this Love in your hearts to Christ; it is the Fruit of the Spirit, and wrought by him. It is your Duty, but it is God's Gift; it is your *Ast*, but it is God's Work, Eph. 6. 23. *Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.* Not only Peace is from God, that is the God of Peace,

Peace, and *Faith* from him the Worker of it, but *Love* is from God that is the God of Love. Love to Christ must be had from God and Christ, or you will never have it. For this the Apostle prayed for others, *2 Thess. 3. 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ*: And you may be the more encouraged to ask for this, because such a *Petition* is pleasing to God, that you beg an heart to love his Son, rather than for Riches, and Honours, and length of Life in this world, as in that of *Solomon's*, in asking for Wisdom, *1 Kings 3. 9, 10.* And in your praying be earnest for love to Christ, more than for your Life; for love to him will be to you everlasting Life; and take that *Promise* and turn it into a Prayer, and then most like to be effectual, *Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live.*

VII. Improve the Principle of self-love to the promoting of love to Jesus Christ; and say, Do not I love my self? Have I not so much love to my own Soul, as to wish it well for ever? Would I have my self miserable and accursed for ever? If I be sick, do not I love my self so far as to desire health? If in pain, to desire ease? If in want, to seek supply? And is there any way for me to procure good, everlasting good, but by Jesus Christ? I might love my self, to please my self in sinful delights, to destroy my self and damn my self, without loving of Christ: But such Self-love at last will prove Self-hatred; and is that the best love, I have

have for my self? Surely if I love not Christ, I hate my self.

VIII. *Make use of the sense of natural and friendly Love to raise in thee Love to Jesus Christ.* Thou hast some experience of the sweetness and delight there is in loving of a Friend, Oh then what will be the delight of love to Christ! Thou feelest what it is to love thy Parents, to love thy Children, thy Wife, thy Husband; if thou meetest with troubles, Love doth make them light. Is there so much sweetness in the love of a *Creature*, and will there not be much more in the love of the *Saviour*? If the Streams be sweet, is not the Fountain much more? I have found comfort and pleasure in the love of Relations, I will now try what is to be found in love to Christ the Lord.

IX. *Improve the vanity and vexation of the Creature, and all thy disappointments and afflictions, to raise and promote in thee the love of Christ.* Thou hast let out thy love upon the world, how hath it proved? and what hath it afforded thee? Hast thou not found it to be a wearisom empty world? A world of Care, and Grief, and Pain? Thou hast looked for *Ease*, and behold *Trouble*; for *Content*, and behold *Vexation*; for *Satisfaction*, and behold *Emptiness*; and is this a World to be loved more than Christ? Is not it's Sweetness, sowre? It's Mirth, Sorrow? It's Riches, poor? Oh then I must love Christ, or have nothing to love, but Vanity and Deceit.

When by the Word this Love is not wrought, God might effect it by the Rod. When thou wast  
O deaf

deaf to all *Instructions*, God can open thy Ear and Heart by some *Affliction*, and shake thee over the grave, if thereby he might shake the love of the World and Sin out of thy Heart; and by threatening thee by sickness, that thou shalt have no longer room in the World, make room for the love of Christ in thy Heart; and by threatening to separate thy Soul and Body, he might part thy Soul and the love of sin. By some sickness he brings thee to the brink of the Grave, and bids thee look where thou must lodge; and then to the borders of Hell, and bids thee look where thou must lie, if thou wilt not hearken to his Son. He lays thee on thy weary Bed, and shews thee a sight of another World, and thy nearness to it, and doth threaten a Divorce of Soul and Body, that thou mightest be willing thy sin might be divorced from thy Soul, that thy Soul might love, and be married to his Son; of which some have had such good experience, that they can say, *This was healthful sickness, recovering weakness. The view of Death, the means of Love and Life.* If I had not been sick, I had not been well; if God had not shewn me Death, I had never seen Life: If I had not been filled with these fears, I had past my days without hope; if I had not been brought into these straits, I had never been set at liberty: If I had not been poor, I had never been rich; if I had not been empty, I had never been filled; if I had not been driven to feed on husks, I had never been feasted in my Father's House; if I had not found bitterness in the love of the Creature, I had never tasted the sweetness of the Love of Christ.

X. *Improve all the mercies thou receivest, from God, and look upon them as Love-tokens sent to gain thy love.* Love-tokens often take our love; and such silent Gifts are very *Rhetorical*. The Cloaths upon thy back, thy Meat and Drink, thy Bed, thy Health, thy ease from Pain, bespeak the Love of thy Heart for Christ. By sin thou hast deserved thou shouldst have no Bread to put into thy mouth, that Sleep should depart from thine Eyes; thy Bed should be filled with Thorns, thy Body with Diseases, thy Conscience with Horrour, thy Heart with Fears, thy Soul with Sorrows, thy Life with Bitterness, but Christ hath bought good things for thee by his Blood, and hath given them to thee from his Bounty; and by all these he pleads with thee, that thou wouldst not deny thy love to him, that is so kind to thee.

Nay, thy very being on God's Earth, thy breathing in his Air, that thy Body is above ground, and thy Soul on this side Hell; that thou art not silent among the dead, nor crying out among the damned, is a great Love-token indeed. For Justice would have cut thee down long since, Sin these 20, 40, 60 years hath cried to Heaven that thou mayst be pack'd to Hell; Devils have long desired the day of thy death, hoping it will prove the day of thy damnation; but this hath been Christ's love to thee, to beg for thee longer time, even time unto this day; but for how much longer he might ask on thy behalf, is more than is known to thee or me, or any man.

And is not love in Christ the cause of all this good to thee? And should not Love in thee to

Christ be the fruit and return of all this good from Christ to thee? As the *goodness and long-suffering of God should lead us to repentance for sin, so also to love unto his Son.* Doth not the kindness of a man shewn to another beget love from him that receives it, to him that doth confer it? And shall not the kindness, God for Christ's sake hath shewn to thee, far surpassing the kindness of men, allure and draw thy love to him? Dost thou ask, What shall I return to Christ, that died to satisfy God's Justice, to make Salvation possible to me? I answer, *Love.* And what, for the *tenders of mercy,* and the offers of Grace made to me? I answer, *Love.* And what must I return for *his patient bearing with me,* that I am not dead and damned? I answer, *Love, Love, Love.* And what must I return to Christ for *my hopes of Heaven,* or eternal happiness? Or if I have not well-grounded actual hope, that yet I am not past hope, but live in hope, that by the use of *means* I may have a lively hope of an incorruptible Crown? I answer still, *Love.* Unfeigned Love, sincere and hearty Love. So love, and then hope; love strongly, and then thy hope will be lively. Love him thus, and then in the next and last Use I will tell thee what comfort and joy this love may bring into thy heart.



## C H A P. XIII.

*Ten Springs of Spiritual Comfort flowing into the Hearts of the Lovers of Christ.*

**L**ovest thou the Lord Jesus! Blessed Soul! Lovest thou Christ? Happy Man! Lovest thou him that is Lord, and Jesus, and Christ? Joy in thy Love. For great is the difference between the Lovers of Pleasures and the Lovers of Christ; betwixt the Lovers of the World, and the Lovers of Christ; betwixt the Lovers of Sin, and the Lovers of Christ: For the Lovers of Pleasures shall be filled with pain, when their Pleasures are gone; but so shall not the Lovers of Christ, for their eternal Love to Christ, will be eternal Pleasure to them.

2. The Lovers of the World shall lose all they love; though they do not love to lose, yet they shall certainly lose all they love; but so shall not the Lovers of Christ; for they love and long to see him; and in seeing him for ever, shall have and love him for ever.

3. The Lovers of Sin shall be condemned for their Love, must to their Lodgings in Hell, where Love is a stranger; but so shall not the Lovers of Christ, but shall be taken up to their Mansions in Heaven, and shall dwell in Light, and Life, and Love for ever. Where Light shall be the Life of Love;

and their Life shall be the Love of Light, and Love shall shine and sparkle in Light and Life for evermore. Now we believe, but do not see Christ, nor ever have, for *we walk by faith and not by sight*; though we have not seen him, yet believing we love him; believing and loving without seeing brings rejoicing, unspeakable and full of Glory. Oh what will that Joy then be, when *believing* shall be turned into *seeing*, when we shall *not believe and love, but see and love*! That Joy that now proceeds from Believing and Loving is *unspeakable*, but that Joy that shall flow from Seeing and Loving is *unconceivable*. 1 Pet. 1. 18. *Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory.*

I promised to shew you the Comfort, the Blessings, the Joy that Love to Christ will bring unto you; but I confess plainly I am posed. It is above my shallow understanding; here is a *Depth*, I cannot sound it; here is an *Height*, I cannot reach it; here is a *Length and Breadth*, I cannot compass it. As in the love of Christ unto the believing Soul, so in the love and joy that proceeds from the love of the believing Soul to Christ; *The one is without measure, the other is above my measure*. How shall I speak that which is unspeakable? and utter that which is unutterable? Will ye excuse me then, if I do not what I did purpose to do? And will ye loose me from my Promise, when what I did promise, I find upon the attempt of performance, it is above my Power? Or will ye tye me to do, because I promised, what I am not able? If so, will ye pardon my Weakness, wherein I shall come  
short

short, if I tell you a way, whereby ye your selves shall be able to supply my defect? That is, *Do ye so believe and love, that ye might feel what I cannot speak, and find that by Experience which cannot be uttered by Expressions*; and taste that in your selves, which I cannot declare with my Tongue. The Tongue is the Instrument of Taste, as well as of Speech; and if ye would know the sweetness of Honey, ye might do it better with the tasting of your own Tongue, than by the telling of mine. But yet that ye may see my Will to attempt, where I want Power, I will not be altogether silent concerning these unspeakable things: For as we should labour to know the love of Christ to us, *which passeth knowledge*, Eph. 3. 19. so we may endeavour to declare things that be unspeakable: To speak things that be unspeakable is impossible; but to speak something of, or concerning things unspeakable, (wherein I must acquiesce) is feasible: Tho' I do not undertake to bring you all things speakable concerning these unspeakable things; but these few follow.

I. *Love to Christ is an evidence of the sincerity of your Hearts, and of the truth of your Conversion.* He that loves the World, is a worldly man; and he that loves his Pleasure most, is a voluptuous man; and he that loves Christ with a predominant Love, is a gracious, upright man. Cant. 1. 4. *The upright love thee.* Such love to the second Adam is not found in any man that is still growing upon the old stock of the first Adam. This love to Christ was not born with us, but wrought in us when we were born again. This new Love only is in the new Creature: Love to Christ is an evidence of your

Interest in Christ. Such predominant Love to the Lord Jesus, so *Spiritual*, was never found in any Heart, that is only *carnal*: The Proof therefore of this predominant Affection, will be a demonstration of your *Spiritual Renovation*. Christ lifting Peter concerning his sincerity after his Fall, when sifted by Satan, enquires after his Love to him, *John* 21. 15, 16, 17. *Rom.* 8. 28.

II. *All the Promises of the Covenant of Grace shall be made good to all those that sincerely love the Lord Jesus.* These Promises are many, great, precious, and all sure to the Lovers of Christ. God in the Covenant hath promised he will be *your God*; and all that is contained in that Promise is unspeakable; for it is more, than that he will be *your Friend, your Father, or bountiful Benefactor*; or however, more is contained in these explicatory words than I am able to explain, *Heb.* 8. 10. God hath promised the *pardon of sins*, *Heb.* 8. 12. That he will *justify us*, *Ezek.* 36. 25. and *take away the old Heart*, and give a new one, the hard and stony Heart, and give a soft and fleshy (which shall not be a fleshy) Heart, *ver.* 26. to *give his holy Spirit*, to help, to quicken, to guide, to comfort you, *ver.* 27. To *give persevering Grace*. *Jer.* 32. 40. *And I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me.* If God neither turn away from his sincere People, nor they from God, their Perseverance is sure, that neither shall be, is secured by the Promise of God. Now these Promises concern the Lovers of God and Christ, and to them shall

shall be performed. *Neh. 1. 5.* O Lord God of Heaven, the great and terrible God, that keepeth Covenant and Mercy for them that love him, and observe his Commandments. The same words in *Dan. 9. 4.* there are promises to them that love God and Christ, and there are promises for the performance of those promises to such. *Deut. 7. 9.* Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments. He did, he doth, but how long will he do so? To a thousand Generations. But what will he do to them that do hate him? What? Read and Tremble, ye that are haters of God and Christ. *Ver. 10.* And repayeth them that hate him, to their face, to destroy them. He will not be slack, to him that hateth him, he will repay him to his face.

III. *Predominant sincere love to Christ, is an evidence of Gods special and peculiar Love to you.* How fain wouldst thou know that God doth love thee, and Christ doth love thee? Then thou saist thou shouldst not care, though all the wicked in the World should hate thee, and, if I knew that God did love me, it would resolve my Doubts, expell my Fears, lighten my Burdens, sweeten my Mercies; make me chearful under the Cross, be a Cordial to me in Sickness, and be Life to me in the Gates of Death. Canst thou prove thou lovest Christ? Then I can prove that both God and Christ do love thee; for thy love to God and Christ is the fruit and effect of Gods and Christs love to thee. God loveth first, or thou hadst never loved at all. God loveth us with a *preventing Love*; never any pre-  
vented

vented God and Christ in Love. We love with a following Love. *Prov. 8. 17. I love them that love me. Joh. 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him. 23. Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him—* 1 *Joh. 4. 19. We love him, because he first loved us.*

And now what Spiritual Comfort! What Heavenly Joy! What Ravishing Delights! might a Lover of Christ take in this, That God and Christ is a Lover of him, because his Love is such that is above all Expression, beyond all Conception, above all Comparison? *Eph. 3. 18. May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. 19. And to know the love of Christ, which passeth knowledge. The properties of this Love, will make your Joy to be abundant.*

1. *Christ loveth his Lovers with a free Love; ye had motives to love Christ, his Beauty, his Wisdom, his Fulness: The Necessity ye had of him, the Good ye expected by him, were attractives of your Love to him; but what was in you to move Christ to Love you, when ye were Deformed, Polluted, Guilty, Condemned, Poor, full of running Sores, and wallowing in your Blood? Ezek. 16. 6. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live: yea, I said unto thee when thou wast in thy blood, Live. 8. Now when I passed by thee, and looked upon thee,*

bold thy time (which might have been the time of loathing) *was the time of love*—As he hath Mercy because he will have Mercy, so he Loves because he will Love. *Deut. 7. 7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people— 8. But because the Lord loved you—*

2. *Christ loveth his Lovers with a pure Love.* The Love of most is Selfish-love, loving others for their own ends; and indeed, there was something of Self in your loving of Christ, that ye might be Pardoned by him, and Justified, and Saved by him. But what can Christ gain by loving of you? What advantage redounds to him? Or what profit hath he thereby?

3. *Christ loveth his Lovers with an unparallel'd, matchless Love.* Great was the Love of *Jehathan* and *David*; great is the Love of tender Parents to their Children, but Christs is greater than all. *Joh. 15. 13. Greater love hath no man than this, That a man lay down his life for his friends.*

4. *Christ loveth his Lovers, with a constant, abiding Love, for it is eternal and unchangeable.* The Love of Creatures is fickle, and wavering-love, sometimes fades and fails, while they live, or dyeth with them when they dye; or when we dye, their Love to us doth also dye: At least, they love us not as in that relation, for Death hath null'd that relation. But the Love of Christ is without end; he doth *Live* for ever, and he will *Love* for ever, and neither our Love to him, nor his to us, doth dye when we do dye, but after Death we love him more than ever, and he doth manifest his Love to us more than ever. *Jer. 31. 3. I have loved thee with an everlasting love—*

IV. *Christ makes the hearts of his Lovers the seat and place of his special Residence.* Lovers love to dwell together, and Christ hath prepared Mansions for us that we might dwell with him hereafter; but Christ, through the greatness of his Love, being impatient of so long absence, till we come to be present with him in Heaven, makes our Hearts a Mansion for himself, that he might dwell with us on Earth, till we are lodged with him in Glory. *Joh. 14. 23. Jesus answered and said unto him, If a man love me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him. Oh blessed Change!*

When thou lovedst not Christ, *Satan*, the World, and reigning Sin, had their abode in thee. These were the Lodgers in thy Heart, that had the best Room, and chiefest Seat in thine Affections; While thou wast in the World, and not in Christ, the World was in thee, and not Christ. While thou wast in thy Sin, thy Sin was in thee, as Lord and Ruler; but now thou hast changed thy Love, thou hast changed not only the Lodgers, but the *Governours and Rulers* of thine Heart, for now the *Father* is come, and the *Son* is come, and the *Holy Ghost* is come, and have taken up their abode in thee. Will God dwell in Hearts of Clay? Yes, if Love to him dwell there.

V. *Christ will manifest himself unto his Lovers.* He will discover his Love, and that in the worst condition ye can be in. While ye are in *Prosperity*, many may manifest much Love unto you, but when



ye are afflicted, distressed, and stand most in need of their Help and Love, will with-hold it from you.

*Job 19. 13. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. 14. My kinsfolk have failed, and my familiar friends have forgotten me. 15. They that dwell in my house, and my maids, count me for a stranger; I am an alien in their sight. 16. I called my servant, but he gave me no answer; I entreated him with my mouth. 17. My breath is strange to my wife, though I entreated for the childrens sake of mine own body. 19. All my inward friends abhorred me, and they whom I loved are turned against me: But Christ that dwells in the Hearts of his Lovers, is to them a Bosom friend, that he makes the time of their greatest Troubles and Distresses, to be the time of the discoveries and manifestations of his love. Isa. 63. 9. In all their afflictions he was afflicted, and the Angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. And if he with-draw, and for a time conceal his love, it is to make them more earnest in seeking after him, and for fuller discoveries of his love to them afterwards, Cant. 3. 1, 2, 3.*

VI. *All things shall work together, for the good of them that love God and Jesus-Christ: Nothing shall befall them, but first or last shall further them in their way to Heaven, and tend to their advantage. Many things seem to be against you, but all shall work for you. If you be in Prison, your Heart shall be the more enlarged. If you lose the things*  
of

of the World, your Heart shall be the more set on the things of Heaven. If you be *sick and weakly*, it shall quicken you, and stir you up to make more haste to get ripe for Heaven. If you be *Poor* in the World, it shall further your Riches in Grace. Whatever be the *Cross*, it shall increase the weight of your Crown. *Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.*

VII. *Sincere love to Christ, is a mighty help against Apostacy.* If a man be a Professor, and a Lover of the World, a Professor, and a Lover of Pleasure, of his own Ease, and Life, more than of Christ, when these come in danger, to keep them, he parts with Christ; but he that loveth Christ above all, will part with all, to cleave to Christ. Love to Christ, hath carried his people through great difficulties and dangers; out of love to Christ, they have contemned the *Allurements*, and laughed at the *Affrightments* of this World, have gone through *Shame and Reproach*, endured *Stripes and Imprisonments*, *Bonds and Bondage*, and *Death* it self. *Rom. 8. 35. Who shall separate us from the love of Christ?* (Whether it be understood *Actively* or *Passively*, of the love wherewith we love Christ, or the love whereby we are beloved by Christ, is not material, for concerning both we might ask) *Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Pery, or Sword?* 37. *Nay, in all these things (conquerors we over-overcome) we are more than conquerors through him that loved us.* 38. *For I am perswa-*

ded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come. 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. If any leave Christ, it is for want of love; for so far as love prevails, we shall, in greatest Troubles and Sufferings for him, cleave unto him.

VIII. *The Lovers of Christ shall be always under his Eye for good: He will be looking upon them, in order to the shewing of Mercy unto them. He looks upon the Lovers of the World, and Sin, with an Eye of Observation and Indignation; he looks, and takes notice of their sinful love; he looks, and is angry with them for such love; but he looks upon his Lovers with an Eye of Compassion, to pity, and to tender them. Psal. 119. 132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.*

God useth to do so, it is his way, his manner and custom of dealing so, with such as love him; it is not a strange thing to God, nor a thing that he doth but now and then, but it is his daily custom to look upon his Lovers, and shew them Mercy. Psal. 145. 20. *The Lord preserveth all them that love him, but the wicked (that do not love him) will he destroy.*

IX. *The Lovers of Christ have great preparations made by God himself, for their entertainment in the other World: For all the Lovers of the World, and Sin and Vanity, is Wrath and Hell prepared, but for*

for the Lovers of Christ, such things as do transcend the most refined Wit to conceive, the most eloquent Tongue to express, or the ablest Pen to describe.

1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*

1. The *Eye* of Man hath seen admirable things, Coasts of Pearl, Golden Mines, stately Monuments, Kingly Palaces, costly Raiments, but never Eye hath seen such things as God hath prepared for them that love him.

2. The *Ear* hath heard of more than the Eye hath seen, and many hear of the joys of Heaven whose Eyes shall never see them.

3. The *Heart* of Man can conceive more than the Eye hath seen, or the Ear hath heard; it can imagine all Pebbles to be Pearls, all the Earth to be a silver Heap, the Sea to be liquid Gold, the Air transparent Chrystal, every Star to be a Sun: And if all these were so, they would be but as a Sand to a Mountain, a Beam to the Sun, a Drop to the Ocean, a Grain to a Golden Mine, compared with the things that are prepared for such as love God and Christ, for those things are so great, they cannot be measured, so many, they cannot be numbred, so precious, they cannot be valued, so long and lasting, they will never be ended; they exceed our Faith, they are beyond our Hope, above our Desires, they might be possessed hereafter, but they cannot be comprehended here, because,

For Sublimity, they are Incomprehensible, for Transcendency Inexplicable, for Glory Unutterable, for Sweetness Unconceivable, for Sureness Unquestionable, for Fulness Unmeasurable, for Firmness Unmoveable, for Lastingness Unchangeable. 1. For

1. For God hath prepared and promised such as love him, *a Kingdom*. Jam. 2. 5. *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promised to them that love him?* A Kingdom is the top of Worldly Honour, and when those that love Christ shall be in Heaven, they shall be in their Kingdom, far surpassing all other Kingdoms, for it is the Kingdom of God, Mat. 6. 33. 1 Cor. 6. 9, 10. others are but the Kingdoms of Men: Theirs is the Kingdom of Heaven, others, the best, but the Kingdoms of this World, 2 Tim. 4. 18. Theirs is an everlasting Kingdom, 2 Pet. 1. 11. others, in their greatest flourishing, are near to withering, and that which lasteth longest will have an end.

2. God hath prepared for his Lovers *a Crown of Life*. Jam. 1. 12. *Blessed is the man, that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* A crown of glory, 1 Pet. 5. 4. A crown of righteousness, 2 Tim. 4. 8. *Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing.*

3. Such as have sincere Love, have lively hope of an Inheritance; all Christ-lovers are Heirs, and their Inheritance is Incorruptible, no end of it, and they live to enjoy it for ever. It is Undeiled, no spot nor stain in it; no Sin nor Sorrow, no Grief nor Groans, no Troubles nor Terrors, to molest and disquiet them. It fadeth not, it is always in the Flower; it doth always blossom, there is Summer without Winter, Spring without Autumn. It is

*safe in it self, it is reserved in a sure Hand, in Gods own keeping. It is sure to us, we are kept by the power of God, the Inheritance is reserved for us; we are preserved by God, that no force, nor fraud, shall make his sincere Lovers come short of it. It is in Heaven: The place where an Inheritance doth lye, addeth to the valuation of it; no place like Heaven, no Inheritance like that which lyes in Heaven.*

4. God hath prepared Glory for the Lovers of his Son; Glory that now is a Mystery, and is to be revealed, *Rom. 8. 18. Eternal glory, 1 Pet. 5. 10. Eternal weight of glory, 2 Cor. 4. 17.*

X. *The Grace of God shall be with the sincere Lovers of Christ.* Grace signifies sometimes the favour of God, and sometimes the good things that do proceed from his Grace and Favour; so that both the good will and kindness of God, and all manner of good that is the Fruit of Gods special favour, necessary to the life of Grace, and Glory, shall be to the Lovers of Christ. *Eph. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.*

## C H A P. XIV.

### *The CONCLUSION.*

**A**ND now (beloved Hearers) what is the issue of all that I have said, and ye have heard, upon this Subject? Have I gained any of your love

to Christ? Or are ye still in love with the *World*, and *Pleasures*, and *Profits*, and *Honours*, thereof? Are ye in love with *Sin* and *Self*, more than with Christ, after all the Arguments and Pleadings of Grace and Mercy for your Hearts, and hearty Love, to be placed on the blessed Son of the most blessed God? Did ye love Sin, and *will* ye love it still? Did ye love the *World*, and will ye do so still? Did ye *not* love Christ, and do ye not yet, and *will* ye not? Is this the answer I must return to him that sent me? Lord, I cannot gain their love unto thy Son; fain I would, but I cannot. I have asked them in thy Name, but they will not. I have studied for this purpose, and Prayed and Preached for this purpose, but I have studied in vain, and my Labour *with so many* is lost Labour. I have delivered my Message, but they will not hearken. I have entreated for their Love, not for my Self, but for thy Son, but many will not consent. Why, Sirs? Did I find you full of Love to Self, and Sin, and World, and after all, must I leave you so? I found you void of the Love of Christ, and must I leave you so? Why then did I Preach, and why did ye Hear? Did ye come day after day resolved, Say what I could, ye would do what ye list? Shall that blessed Jesus, that hath been set forth before you, be still thus despised, and set at naught by you? Did I find the *Anathema* upon you, and must I leave it upon you, till *Maranatha*? What if God should say, he that after all these *Entreaties*, *Calls*, *Invitations*, to love Christ, yet loveth the *World*, Let him love the *World*; and he that loveth Sin, Let him love his Sin, Let him love his *Pleasures*, Let him love what he will, since he will not be persuaded to love whom he

*ould*? Oh dreadful Curse! Oh heavy Wrath! Oh sad presage of the Curse, that shall fall upon such Souls when Christ shall come, and after that, lye and abide upon them for ever!

Speak therefore in thy Heart, *Sinner*, and return thine Answer, for it may be this might be to thee the last time of Asking; Wilt thou give Christ thy Love, or wilt thou not? Thy sincere, not thy pretended Love? Wilt thou consent and promise, before thou stirrest out of this place, to love Christ *more than all, beyond all, and above all*? Or wilt thou deny him such love, and keep it for, and place it still upon thy old beloved sinful Objects? Sayst thou so? What, must I, *to my Sorrow, and thy Wee*, as to thee, end as I did begin? I had hoped I might have bid *thee joy of thy new Love*, and matchless Match, in thy consenting to Love, and accept of this Blessed Jesus for thy Lord and Husband; but if thou wilt not, I must say what I would not. *Lord, I am loth to say it, but it is what thou dost say, and I cannot alter it*; yet, if I must say it, let it be with a pained, and a sorrowful Heart, and as my Mouth shall drop the Word, let mine Eyes drop so many Tears, whilst at thy command I must pronounce, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

But must this be the Sentence I must leave upon you all, that at the beginning of this Text had no love to Jesus Christ? What, is there *not one* amongst you all that can say, *Before I did love my Pleasures, but now I love Christ? I did love my Sin, but now I love my Lord and Saviour? My love is turned into another Channel? I have found another object for my love? I would not for a thousand Worlds have died before*



before I had sincere love to Christ? Not only one, but many of you, can say so, or else ye have basely dissembled, both with God, and this Congregation. Many of you that did not love the Lord Jesus Christ, now do, or ye have been wretched Hypocrites, while ye have been Hearers of these Sermons; for what did ye mean by all those Bills that ye did give in, day after day, ten or twenty in a day, acknowledging your former Sin, till now, in loving other things, and not Christ? Why did ye say, Ye never were convinced of the necessity of loving Christ before? I beseech you, Why have ye so many, and so often, with such earnest Requests, even for Jesus sake, and as we had any love for your Souls, desire Me, and the Congregation, to beg with Importunity, that God would give you such an Heart now, that ye might love the Lord Jesus Christ in sincerity; above all, with a Superlative Love, with a Predominant Love, with all your Heart, and with all your Soul, that you might not be Anathema when Maranatha? Were not these your own Words? Did not the Congregation hear them Read? When I reviewed your Papers at Home, did not I find these Words, and such like, whereby ye did express the former Condition, and the present Desires of your Souls? Tell me then, were ye in good earnest, or did ye jest with God and Men, in desiring Prayers that ye might so love the Lord Jesus? If so, repent of your Hypocrisie; lament your double Dealings; bitterly bewail such cursed Dissemblings. If ye were in earnest, and your Hearts, as well as your Hands, did guide your Pens, in Writing such Desires, and ye have indeed changed your Love; or rather, God hath turned your Love from Sin unto

his Son, from the World unto himself, I shall have cause to bless God that I Preached, and ye heard what was spoken of this subject; then are ye my Joy, and Crown, and Rejoycing, both now, and at the coming of the Lord Jesus Christ. And to you that have this love wrought in your Hearts so lately, and to all the rest that had like love to him before, I wish all the Blessings that are contained in that Prayer of the Apostle, with which he concludeth his Epistle; and I this subject, Eph. 6. 24. *Grace be with all them that love the Lord Jesus in sincerity. Amen.*

---

*The BLESSING, to the Lovers  
of CHRIST.*

THE Psalm being Sung, all the People (as is usual) stood up: I kept my Seat longer than ordinarily I was wont, which caused their Eyes to be the more towards me. Then I stood up and said, Why stand ye gazing? Why are your Eyes so intent upon me? What can I say more? What more do ye expect? The Blessing? What! All of you? What! Whether ye love Christ or no? Alas! If God Curse, how can I Bless? I have day after day, set Life and Death, a Blessing and a Curse, before you, and must it not be with you according to your own Choice? If ye will be blest indeed, ye must love Christ; if ye will not love Christ, the Curse, and not a Blessing, waiteth for you, though ye here wait for the Blessing. If ye would not go without the pronouncing of the Blessing, from hence to your Homes, love Christ;

oh love Christ : Oh at last be perswaded to love Christ, that ye might not go from Christs Bar to the Flames of Hell (without his Blessing) for ever. I have done for this time and Text, when I have said the Words of my Text, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha ;* and let all the People that dare, (least they should wish a Curse upon themselves) say *Amen.* And for you that have set your Hearts on Christ above all, I beg from the Father of Mercies, that *Grace might be with all them that love the Lord Jesus Christ in sincerity,* and let all the People say, *Amen.*

What lively Countenances, what Affections, what Tears and Cryings, with the Spirits working, were caused, do not expect that I should tell.

---

F I N I S.

---

*Books Printed for, and Sold by Thomas Cockerill, at the Three Legs in the Poultry.*

**T**Here is now in the Press, and will suddenly be Published, An Exposition of the Assemblies Shorter Catechism, with Practical Inferences from each Question. By *John Flavell*, Minister of the Gospel.

*Charnock's Works in Two Vol. Fol.*

*Rushworth's Historical Collections*, 3d Part, never before Printed; containing the Principal Matters which happened from the Meeting of the Parliament 1640. to the end of the Parliament 1644. in 2 Vol. Fol.

*Geography Rectified*; or Description of all the World in all its Kingdoms, Provinces, Countreys, &c. Also Government, Commodities, Coins, Weights, &c. Illustrated with about 80 Maps. By *Robert Morden*, 4to.

*The Morning Exercise at Cripplegate*; or several Cases of Conscience Resolved by sundry Ministers. In 4to.

*A Supplement to the Morning Exercise at Cripplegate.* 8vo.

*Speculum Theologia in Christo*: Or a view of some Divine Truths, which are either Practically Exemplified in Jesus Christ, set forth in the Gospel, or may be reasonably reduced from thence. 8vo.

*Christus in Corde*: Or, the Mystical Union between Christ and Believers.

*Precious Faith*, considered in its Nature, Workings and Growth. *These three by Edward Polhill of Barwath in Essex, E/qz.*

s  
e  
e  
n  
e  
r  
r  
n  
n  
e  
s,  
s,  
s.  
al  
s.  
p-  
ne  
n-  
or  
e  
k-  
of